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[JAMES HOLMES, TOOK'S COURT.]

REVIEWS

The Cabinet of Modern Art, and Literary Souvenir. Edited by Alarie A. Watts. Second Series. Whittaker & Co.

WE took occasion, a week or two ago, to report upon the illustrations of this beautiful volume, as fully sustaining the character of the publication in its graphic department. Its literature, of which we have now to speak, is, on the whole, superior to that of last year's volume. Mr. Watts has continued his notices of living painters, by interesting sketches of the lives and works of Uwins, Sir W. Beechey, Edmonstone, and others. We could have added a fact or two to the few lines which accompany one of Perry Williams's Roman groups, having some few years since been domesticated near the scene of his birth in South Wales, and lived among those who were foremost to discover and encourage his talents, and who spoke of his subsequent career with natural and national pride. Some of the plates in this volume are illustrated by the passages from celebrated works, which they were meant to illustrate; and besides the articles we have already mentioned, we find poetry by Barry Cornwall, Mary Howitt, Mr. T. K. Hervey, the Editor and his Lady, Mr. Moir, Miss E. L. Montagu, and Mr. Redding, and prose by Mr. St. John, Mr. Hansard, by the author of 'Fairy Mythology,' and, best of all, William Howitt; his paper, 'Sunday in the Country,' is too full of excellent, right feeling and poetical description to be allowed to pass away with the year; it should form part of a series, and we hope that our wishes will turn out (as all wishes should do) prophetic.

But we must pass at once from opinion to extract; and from the very first pages of the volume, steal some lines from Mr. Hervey's musical and glowing 'Vision of the Stars.' His lyre has not many strings, but those it possesses are of a sweet tone.

A dream of beauty! such as came, of old,
To him who lay and watched the hosts of light,
As, one by one, the fiery chariots rolled
In golden pomp, along the vault of night:
Till, as another and another deep
Sent forth a spirit to the shining train,
Their myriad motion rocked his heart to sleep,
But left bright pictures in his haunted brain,—
Where forms grew up, and took the starry eyes,
That glanced upon him from the crowded skies!
A dream, like his, to whom the book was given
To read the story of the stars at will,
And by the lights they held for him, in heaven,
Talk with their lady on the Latmos hill!

A vision of the stars!—the moon to-night
Her antlered coursers by the nymph-train driven,
Rides in the chariot of her own sweet light,
To hunt the shadows through the fields of heaven!
And oh! the hunting-grounds of yonder sky,
Where streams are rainbows, and whose flowers are stars!

The shapes of light that, as they wander by,
Do spirit-homage from their golden cars!—
The meteor-troops, that, as she passes, play
Their fiery gambols in their lady's sight;
And planet forms, that, on her crowded way,
Throw silver incense from their urns of light!
Lo! Perseus, from his everlasting height
Looks out to see the huntress and her train;
And love's own planet, in the pale, soft light,
Looks young as when she rose from out the main!

And—plying all the night her starry wings—
Up to her throne, the herald of the sky,
From many an earthly home and hill-top, brings
The mortal offering of a young heart's sigh.
Around her chariot sail immortal forms,
Or darkly hang about its shining rim,
And, far away, the scared and hunted storms
Leap, from her presence, to their caverns dim!

Mr. Hervey's 'Hawking' is also a pleasant poem; though it wants some of the freshness and air which other hands would have given it: for instance, the one to whom our columns shall next be indebted—we mean Mary Howitt. Can there be anything much simpler, and more exquisite in its simplicity, than the opening of the following ballad, which she calls—

A Forest Scene, in the days of Wickliffe.

A little child, she read a book,
Beside an open door,
And as she read page after page,
She wondered more and more.

Her little finger carefully
Went pointing out the place;
Her golden locks hung drooping down,
And shadowed half her face.

The open book lay on her knee,
Her eyes on it were bent,
And as she read page after page,
The colour came and went.

She sat upon a mossy stone,
An open door beside,
And round for miles on every hand,
Stretched out a forest wide.

The summer sun shone on the trees,
The deer lay in the shade;
And overhead the singing birds
Their pleasant clamour made.

There was no garden round the house,
And it was low and small:—
The forest ward grew bent to the door,
The lichen on the wall.

There was no garden round about,
Yet flowers were growing free,
The cowslip and the daffodil,
Upon the forest lea.

The butterfly went flitting by,
The bees were in the flowers;
But the little child sat steadfastly,
As she had sat for hours.

"Why sit you here, my little maid?"

An aged pilgrim spake:
The child looked up from her book,
Like one but just awake.

But we must not let our friend monopolize all our space, pleasant though we should find it to travel further in her company; and, as it is, we must content ourselves with making honourable mention of Miss Bowles (whom we see too seldom), and Miss E. L. Montagu, many of whose pleasing and pathetic poems adorn this volume. Of the prose, we were half inclined to give Mr. Uwins's pleasant sketch of 'Punch at Naples,' but William Howitt's Sabbath scene is not to be passed by; and many, as they read the following passage, will compare it with the sarcastic or solemn accounts which have reached us of the camp-meetings of America. He is speaking of this rude form of worship held far in the country.

"There," says he, "are at least warmth and enthusiasm: there, at least, if there be extravagance, is also an exhibition of much character, and plenty of the picturesque. A crowd of rustic people is assembled: a waggon is drawn thither for a stage, and in it stand men with black scull-caps or coloured handkerchiefs, tied upon their heads, to prevent their taking cold after their violent exertions,—men of those grave and mazy,

or thin and worn, sharp features, that tell of strong, rude intellects, or active and consuming spirits: men in whose bright, quick eyes, or still, deep gaze, from beneath shaggy brows, you read passions that will lighten, or a shrewdness that will tell with strong effect. In their addresses you are continually catching the most picturesque expressions, the most unlooked-for illustrations:—often the most irresistibly amusing. I heard one edifying his audience with the apples of the Dead Sea, gathered, most likely, at tenth transmission, from Adam Clarke's Commentaries. 'Ay,' said he, 'sin is fair to look at, but foul to taste. It is like those apples that grow by the Red Sea. They are as yellow as gold on one side, and rosy-cheeked as a fair maid of a morning on the other: but bite them, yes, I say bite them, and they are full of pepper and mustard!' * * But with such laughable errors, with much ignorance and outrageous rant, there is often mixed up a rude intellectual strength, and a freshness of thought that never knew the process of training and trammelling called education, and flashes of poetical light that please the more for the rudeness of their accompaniment. There are women, too, that exhort in soft voices and pathetic tones on such occasions: and suddenly, the crowd will divide itself into several companies, and go singing to different parts of the field. Their hymns have a wild vivacity, a metaphoric boldness, and, strange as it may seem, a greater spirituality about them, than those of any other English sect that I have come in contact with. It is well known that they are set to some of the finest and liveliest, or most touching, song tunes, and hence, perhaps, partly their startling effect, having divested themselves of that dry and dolorous monotony that hangs about sectarian hymns in general. They describe the Christian life under the figure of battles and campaigns, with 'CHRIST their conquering Captain' at their head, as pilgrimages and night-watches: and hence their addresses are full of the most vivid imagery. I well remember, in the dusk of a fine summer's evening, the moon hanging in the far western sky, the dark leaves of the bank-side alders rustling in the twilight air, hearing, from the dim heath where they were holding their camp-meeting, the sound of one of these hymns. It was the dialogue of a spirit, questioning and answering itself in the passage of death, and the entrance into the happy land: and the chorused words of 'All is well!' 'All is well!' came over the shadowy waste with an unearthly effect."

We could have extracted the whole of this excellent paper with satisfaction.

The Pirate, and The Three Cutters. By Capt. Marryat, R.N. Illustrated by Clarkson Stanfield. Longman & Co.

If this is to be considered as an Annual—the first of a series of sea volumes—it is most welcome; and why should not Old Father Ocean have homage done to him once a year by skilful pencils, and sharp burins, and the pens of the gifted, as well as the land of the East—or Italy, or Spain, or Russia? We are sure that no better chronicler of his exploits and humours, whether rough or smooth, could be found than Capt. Marryat; and Stanfield, though cabined for room, and called upon to represent "the sea in the

space of a slop basin," gives us air and water, and the brave winged pilgrims that traverse the deep, in a manner altogether satisfactory. Some of his designs bring the terrors of shipwreck awfully near us; for instance, 'The Cutting away the Masts,' and the 'Destruction of the Indianman.' In the 'Ship on Fire' the masts have been exaggerated for the sake of effect, but the scene is a fine one. Very beautiful, too, is the calm of 'Sleeper's Bay,' with the pirate schooner getting under weigh. The story turns upon the deeds perpetrated by the crew who people this "thing of life;" and the horrors of piracy, which, as some writer finely says, "seems more openly perpetrated beneath the naked eye of God than any crimes on land," were, perhaps, never more forcibly portrayed than in this tale. Capt. Marryat has, however, gone too much in the pattern-track, by making the captain of the *Avenger* subject to softer impressions and awakenings of conscience, than he could have retained after having so long practised his atrocious calling: and the fortunes of a young man, whom chance has thrown into his hands when quite an infant, check, and finally master his own, in a manner which is scarcely natural. We make this objection all the more freely, as there are few, if any of our writers, who can devise incidents more artlessly, or extricate their heroes and heroines from dilemmas with happier ease, than the author of 'Peter Simple.' *Au reste*, the tale is full of bustle, adventure, and interest.

'The Three Cutters' follows in pleasant contrast to the strong excitement of the principal story, and is a lively *extravaganza*, in which the captain of a French smuggler and a silken member of the Yacht Club are made to change situations; the former lords it so well, as to come off with flying colours, escape punishment, and be reconciled to society, by obtaining the hand of a sprightly widow, who finds a free captain in disguise more to her liking than any of the aristocratic guests entertained by the peer. If this be not a leaf from the book of reality, it is a very amusing fiction. On the whole, we wish this volume all success, for it deserves to succeed. Our labours among the *Annals* are now, we trust, brought to a close, as far as the present *Anno Domini* is concerned.

Historical Essay on the Bards, Jongleurs, and Trouveres, Norman and Anglo-Norman. By the Abbé De la Rue.

[Second Notice.]

IN looking back on the picturesque institutions of the Middle Ages, there are, perhaps, none on which the mind dwells with more interest than on that of minstrelsy. The Jongleur, vending his pleasant way from country to country, secure of shelter and food, alike in the peasant's hut, the castle hall, the convent refectory, even the outlaw's den, in right of his gift of song,—and the Trouvere, the learned translator of some marvellous history from Latin into "Romanz," or the writer of the tale of a thousand wonders, reading his goodly volume in the tapestried chamber of "dame Custance la gentil," or seated in the very presence of "la reyne Aaliz la bel," while knights, and high born dames, stand listening with eager wonder around,—each form a picture which could only belong to that most picturesque period, the Middle Ages. On

this subject it is worthy of remark, how far more correct is the picture drawn by the man of fine imagination, than that given by the rigid matter of fact critic—the enthusiastic delineation of Dr. Percy, than the cavilling and abusive one of Ritson. Since the period when these writers appeared, much light has been thrown on the state of society during the Middle Ages; and the fact that minstrelsy, in those days, gained wide fame, and rich rewards, that the Jongleurs and Trouveres occupied "high place in court," and were welcome guests at the tables of princes, is a fact as capable of verification as any of mediæval history. In a very curious chapter, which our author devotes to the distinctive characteristics of Jongleur and Trouvere, he proves, by numerous examples drawn from the French metrical romances of the twelfth and thirteenth centuries, that these compositions were certainly intended to be said, and in many instances sung, for there are several copies of romances in existence, in which the first lines are marked with musical notes. Hence, also, is the reason why the writer so frequently terms his tale a "chanson;" and, hence, as the reader of the early English metrical romances will remember the origin of that very common phrase, "as hath been sayde and sung."

The introductions of these romances are often very characteristic: in those early days when a regular system of puffing was unknown, the Trouvere seems to have thought it necessary to advertise his hearers what an excellent tale he was about to tell them, and thus begins one in which, as in every other translation, we have adhered to the original metre:

Now listen, lordings, as ye wish heaven's benison on ye,
For I will sing a goodly lay, of men of high degree.
Jongleurs, 'tis true, pretend to tell this tale, but nought they know,
For much was altered, much was lost, a long, long time ago.
But blessings on a learned clerk, who sought it out with care,
And wrote it out, aye, verse by verse, until this story rare
Was saved complete, and then in book, 'twas straight-way written fair.
And ken ye where I found it? 'Twas in an Abbey stored,
So well I wot, no lie is here, nor foolish deed or word.

Hugh de Rotelande thus begins his "Ypemedon."

Marvel, strange it is I trow,
That learned clerks, who mickle know
Of divers tongues, should ne'er have sought
This goodly history out, and brought
It forth to light, for soothly we
Have almost lost its memory.
And, therefore, ye that are unlearned,
Know that from Latin I have turned
This goodly story, that ye well
May understand it; and I'll tell
You, in "Romanz," what erst befel.

Many similar examples might be given, all showing that the Trouvere, who is to be distinguished from the Jongleur chiefly as being the original composer, prided himself greatly on his learning: for he was mostly a *clerc lisant*, and one who had graduated at Oxford or Paris; and the anxiety which many of them felt, that the compositions on which they had bestowed so much labour, should be preserved from the alterations and errors of the less educated Jongleurs, is often very strongly expressed. That the Jongleurs were in the habit of obtaining incorrect copies of the most celebrated romances, and of altering them, is proved, not merely by the assertions of the Trouveres themselves,

but by many MSS. in which Mons. de la Rue remarks, that he has found the same romances with three or four different titles, and beginnings. No wonder was it, then, that Alexander de Bernay so sarcastically remarks on one of these—

But this pretended Trouvere makes the tale of little worth,
For nought of seemly words knows he, nor can he set them forth.
In curious phrase; with bad and good, content alike is he,
And thus, when all his tale is told, not one pennyworth 'twould be.

The great respect that was paid to learning in these early days, is corroborated by the constant assertion of the writers, that the story, or history, or whatever the subject might be, was taken "from the Latin." Thus Guichard de Beaulieu, a monk belonging to St. Alban's, in the commencement of his "Sermon," for even *sermons* were, in those days, often in rhyme, says,—

Now listen to my verse, ye men of high and low degree,
A pleasant lay, and suitable, I'll straightway sing to ye:
Aye, goodly lessons it will give to them who love the right,
And in the way that God commands are walking day and night.
Now listen to me, for no false and idle tale I bring,—
I will avouch the certain truth of the marvels that I sing,
I learnt it in the Latin tongue, but in romance I'll tell
This goodly tale, that all of you may understand it well:

So be not doubting, ye who choice book learning never knew,
For I'll heartily avouch, that every word is true.

Nearly all the romances of the twelfth and thirteenth centuries are introduced by similar addresses to "high and low." Some of the shorter ones, however, open with an address to the person at whose request the lay, or the story, was undertaken: thus Marie addresses Henry III., in the introduction to her Fables. One of the most excellent of these "Saluts," as they were sometimes called, is the following, from an anonymous writer:—

Heaven, who all sustains at will,
Guard my lady love from ill!
Keeping her aye in plenty, wealth,
In comfort, wisdom, peace, and health,
In all delight without alloy,
In mickle solace, mickle joy,
In good estate, from malice free,
From tongue of shameless villainie.
I bid thee hail, my lady mine,
Praying all choicest gifts be thine:
That heaven and earth may still agree
To shower all goodliest things on thee,
And aye thy pleasant path beset
With lily, rose, and violet.

The first Trouvere whose name is recorded, is Richard, the first duke of Normandy. Of his works there are no specimens remaining, and the first composition which has been handed down to us, is a 'Journey of Charlemagne to Constantinople and Jerusalem,' written in a very barbarous dialect, and with slight pretensions either to rhyme or rhythm,—and the first impulse given to the poets of the *Langue d'Oïl* seems to have been the liberal patronage bestowed on them by our first Henry, and his second wife, the beautiful Adelaïs of Louvain. In the court of this munificent patron of letters, many Trouveres, of whom not merely their names, but their works yet remain, took up their abode. Among these, we may notice Phillip du Than, who, at the express request of queen Adelaïs, undertook to translate into "Romanz" the 'Bestiarius,' a treatise on birds, beasts, and precious stones—no very inviting subject for a poet; but, from the few specimens which have been given, it would appear, that, to the

character of poet, Phillip du Than had but little claim. This character might, however, be awarded to the anonymous author of the 'Voyage of St. Brandon,' a monkish legend, full filled with the marvellous, but which displays considerable spirit and beauty in some of its descriptions. This poem was also undertaken at the command of Adelaide, as was also a version of the life of King Henry, by another Trouvere, named David, whose work, however, is lost. At the same period, Samson de Nanteuil, a Trouvere well read in the classical authors, "wrote the proverbs with a gloss far more ample than the text," at the request of Aaliz de Conde, "a noble dame enseignee e bel," wife of Osbert de Conde, Lord of Horncastle.

Geoffrey Gaimar, the first Trouvere who sung the deeds of the British Kings in "Romanz," was also patronized by Adelaide; and, to aid him in his "British History," the Lady Constance Fitzgilbert sent, herself, to Helmsley, to borrow a certain book, which Walter l'Espee (that baron who distinguished himself so valiantly in the battle of the Standard,) had borrowed of Earl Robert of Gloster, and it was chiefly owing to the assistance derived from this book, that he was enabled to finish his work. The conclusion of his account is amusing: the Trouvere seems to think himself obliged to inform his readers of every book he consulted, and every assistance he received. After telling us that by this book, which dame Constance la gentil procured for him, and "the good book of Oxford," which seems to have been the work from which Geoffrey of Monmouth's British History was translated, "he his work corrected well," he continues—

And besides, for truth I tell,
The history of Winchester
I read, and sought with nickle care
For Wassingburgh's rare English book,
Whence many a wondrous gest I took
Of each king, and each emperour
That reigned at Rome with great honour;
How each one reigned, how each his life
Led; and who peace loved, who loved strife—
All this within my book you'll find.

And lest any one should yet question this "full, true, and particular account," he adds, with great naïveté—

And he who still might doubtful be,
May ask Nicol de Trailli.

Nor was this Nicol de Trailli a mean authority, for our indefatigable antiquary has discovered that he was one of the Barons of the Exchequer, and, having married Albreda, daughter of the very Walter l'Espee before-mentioned, he was doubtless well acquainted with all the circumstances relative to the writing of this history. It is much to be regretted, that the more important part of Gaimar's history is believed to be lost: that which remains is the part relating to the Saxon Kings, and is inserted in the MS. as a mere continuation of Wace's Brüt. It, however, contains the episode of Havelok the Dane,—this Sir F. Madden considers to have been abridged by Gaimar, from the text of the French romance, which he gives in his edition of the English version. Mons. de la Rue, however, is of opinion that Gaimar's is the original, and that the French romance, from the style and phraseology, dates as late as the middle of the thirteenth century. We should have been well pleased to have given a passage or two from the MS., but most of them are too long for insertion. The following description of the comet, which appeared

just before William's invasion of England, is curious. This comet, which is mentioned by all the contemporary historians, and which figures in the Bayeux tapestry with a most fiery tail, is thus described:—

After his death a Comet rose,
A prophet star, which always shows
Or good or bad to come, and well
Astronomers can soothly tell
What it foresheweth: there on high,
Long time it blazed forth wondrously,
With such strange brightness, that the night
Seemed almost changed to clear daylight.
And many a one upon it gazed,
And shook his head, as sore amazed—
And there was doubt, and marvelling,
And thoughts, and hints, what it might bring
Unto the land—no good I ween!
But ill such as none e'er had seen.

We now come to Maistre Wace, a Trouvere, who, notwithstanding the importance of his works, was all but forgotten, until the Abbé de la Rue, between thirty and forty years since, introduced him, and his remaining works, to the notice of the literary antiquary. Although not English born, Wace was of English connexions. His father followed Duke William to England, and, as in the reigns of Henry and Stephen a family of that name possessed the lordship of Walkeringham, in Nottinghamshire, it is probable that the relations of our Trouvere participated in the good things so liberally bestowed by the Conqueror. Wace himself was born in Jersey, as he tells us in his naïve conclusion:

If aught should question who he was
Who to verse turned this history,
Then will I tell, withouten guile,
'Twas I, one Wace, of Jersey's isle—
That island of the western sea,
Fief of the Duke of Normandie—
There was I born. From thence, while young,
To Caen, to learn the Latin tongue
I went; thence next to France I went,
And many years in learning spent.
Again to Caen I came, and there
Many romances, learned and rare,
I wrote.

These romances, it is feared, have perished; two only, written, as M. de la Rue thinks, subsequently to the others, remain; these are the 'Brüt d'Angleterre,' and the 'Roman de Rou,' or chronicle of the dukes of Normandy. The Brüt, which is a free translation of Geoffrey of Monmouth's British History, abounding, however, with many curious original passages very characteristic of the times, was finished in 1155, and presented, probably because undertaken at her request, to Alianor of Aquitaine, the cruel Queen Eleanor of ballad tradition, but the munificent patroness of literature and learned men, of authentic history. On the question, was Geoffrey of Monmouth's once celebrated history a forgery? Mons. de la Rue takes the negative side, and fights most manfully on behalf of a writer who has had the evil fortune to be considered as the very Mendez del Pinto of historians; and he successfully maintains the opinion, which already boasts the able support of Mr. Ellis, Turner, and Price, that the British History is, indeed, what Geoffrey professes it to be, a collection of the ancient traditions of Bretagne. To prove the correctness of this view, our author remarks that even Geoffrey's most bitter contemporary opponents charge him with *collecting* fables, not with *inventing* them. William of Newborough expressly allows this; and Malmesbury merely says that Arthur was a monarch whose fame deserved rather to be set forth by the historian, than by the mere fabulist. It must be borne in mind, too, as the Abbé says,—

* King Edward's.

"That Geoffrey was a learned man, and his Latin poems prove him to have been well acquainted with the classical authors then in use. Now, if this writer, having learning and talent, had actually fabricated the works attributed to him, is it believable that he would not have endeavoured to give them an air of probability, which they do not possess? Would he, as Mr. Ellis has well remarked, represent Italy as menaced with his Breton knights, at a period when the splendid and authentic exploits of Belisarius had filled the whole empire with his glory? Would he, above all, Welsh as he was, have made Hoel, an Armorican prince, act the chief part in the continental wars of Arthur, and represent him but as auxiliary to the first? Besides, how can it be said that Geoffrey *invented* these tales, when many of them may be read in the works of Nennius and the pseudo Gildas, who wrote three hundred years earlier? It appears to me further, that if Geoffrey of Monmouth had wished to have imposed upon his readers, and to have given to his marvels the appearance of truth, he might have supported himself upon an authority which, at this period, would have given the greatest weight to his statements—I mean the lives of the saints. In truth, we find, in the middle age legends, many tales relating to Arthur and his knights. Thus, the exploits of Arthur are incorporated with the life of St. Dubritius, and were sung in the cathedral of Llandaff centuries before Geoffrey translated his British History. In the life of St. Gildas, the seduction of Arthur's wife, by Melvas, Earl of Somerset, and the peace subsequently made through the mediation of the saint, is to be found. The life of St. Pair, bishop of Vannes, bears testimony to Arthur's deeds on the continent, and the ravages committed in Armorica by Karadoc. In the life of St. Paul, of Leon, the conversion of King Mark, husband of Yseult la Blonde, is met with; and in the life of St. Kentigern, we find how the Jongleurs altered the names of the heroes of the round table. None of these are once alluded to by Geoffrey; and to the victorious argument of Mr. Ellis, I will add a last, which is unanswerable. We have seen how Gaimar stood in need of books, and how his patroness sent to Walter l'Espee to obtain from the Earl of Gloster the History which he had caused to be translated from the Welsh. This proves that a history of the British kings existed in Wales in the twelfth century; and the same Trouvere attests that he had also to aid him in his work, the Brüt, brought from Bretagne, by Walter, Archdeacon of Oxford, and that this second book had suggested several advantageous corrections of the first. This testimony suffices to repel the charge of imposture, which is attempted to be cast upon Geoffrey of Monmouth."

We must now, however, introduce "Maistre Wace" to our readers, and as his Brüt only exists in manuscript, we shall chiefly make our translations from that work. The simplicity of the commencement is remarkable.

Whoe'er is fain to hear and know,
Things that happened long ago,
Of ancient kings, and whence they came,
And who gave England first a name;
Who first came hither, and who reigned
In order due, and who maintained
Or war, or peace, and royal state,
For you, did Master Wace translate
This book, and nought but truth is here,
So listen.

And he forthwith begins with the flight of

* We have always thought that the circumstance of a Welshman being called upon to translate a Breton history, is another corroboration of Geoffrey's statement. Archdeacon Walter Calenius might have sought in vain among the English and Norman learned men, for one who would condescend to learn a mere dialect of a province of France, but to the scholar, who was a Welshman, the Breton was almost as familiar as his native tongue. And it is reported, that even during the late war, those prisoners confined at Brest, who understood Welsh, had no difficulty in making themselves intelligible to the people around them.

Eneas from Troy. To our readers, his account of King Arthur, although unadorned with those beautiful fictions which later Trouveres invented, will be interesting. Both the following extracts are strictly original, for there is no description whatever of Arthur himself, in Geoffrey's history, although his deeds are related at length. The first is curious, as giving what is most probably the very earliest description of the character of the "parfaite gentle knight"; the second as a minute picture of royal armour, about the middle of the twelfth century.

Of Arthur, chiefest, now I'll tell,
Nor will I lie, so mark me well,
For knight was he most famed in story,
And far and wide was spread his glory.
For toward the proud most proud was he,
Toward poor men meek as meek as could be.
Brave, hardy, victor everywhere,
Free-handed, bounteous, nought he'd spare;
To those who asked,—nor ere denied
His aid, when suppliant to him cried.
Much loved he guests, and knightly name,
And much he valued minstrel fame;
And held his court right gallantly,
For ne'er was monarch served as he,
In such right royal state; and there
Did knights and nobles all repair
To see his deeds of nobleness,
His bounty, worth, and gentleness.

When he went forth to battle he was thus armed:—

Chausses of iron, stout and high,
Well tempered, that might blow defy;
A hauberk good and fair had he,
Decked and adorned most royally.
His Caliburne his good sword's name,
'Twas long, well polished, and it came
From th' side of Avalon, (and well
I wot each for its edge could tell).
A glittering helm adorned his head,
All with pure gold overspread,
Both nasal, crest, and coronal,
A golden dragon over all
Sat proudly, ('twas his sire's device),
And set with many a gem of price,
Was that rich helm. His gaudy steed
Was strong, and fiery, good at need,
And round his neck his shield he wore,
Pridem its name,—device it bore,
Was the image, painted festively,
Of my sweet lady Marie,
That he might think of her in fight,
(For well she loveth valiant knight).
His lance was long, and good, and stout,
Oft felt its point the rebel rout,
And many a lay they'll sing to ye
Of that same lance in Brittany.

A very full account is subsequently given of Arthur's coronation feast at Caerleon, which differs greatly from Geoffrey's. Wace assures us that there was store of "fish and venison" for all who came, and that there was a great concourse of churchmen and "astronomers." The following passage, which occurs after the description of the crowd of minstrels and Jongleurs that gathered together to partake King Arthur's largess, affords a good specimen of the power with which our Trouvere frequently paints his scenes.

While that some told tales and fables,
Others asked for dice and tables—

‡ En contre orguillus fu orguillus,
En contre humble, dux e pitius,
Pruz, hardi, e conqueranz,
Larges doneres, e despendanz.

How completely is the chivalrous character delineated in these four lines.

§ In the manuscript from whence these translations have been made, the worthy transcriber has scrawled a wretched representation of a sword in the margin, and written under it "Caliburne." As it is merely a huge two-handed one, such as were common at that period, we presume that "Caliburne" was considered as a sort of "regulation" sword, for all knights who would emulate the fame of Arthur. The student in ancient costume will, we think, be interested in the minute description of the helmet; the *man* early in the following century was succeeded by the close visor. This is, perhaps, the earliest mention of the crest also, since the work was presented in 1155.

¶ This passage is not in the MS. from whence our other extracts have been taken, which is, 13 A. XXI.

Those who hazard loved, and game,
(Evil sport,—aye bringing shame).
And others played at chess, and other
Games of chance with one another.
Thus two and two at play are set,
One must lose, the other get;
Then the losing ones are wroth,
And, with many a bitter oath,
Charge their partners furiously;
Then is given and 'ta'en the lie,
Then are pence laid down, but lo!
Swiftly from the board they go.
Then the pledge is given for more,
Swift they vanish as before,
Then are other pledges given,
Twelve pence promised for eleven;
Then is strife, and fierce debating,
Cheating, malice, rage, and hating.—
Now miscounting, now deceiving,—
Now by sleight false numbers giving—
Six, five, four, and three, and one;
Happy he who the cast hath won!
And then ariseth horrid din—
"You're cheating me, and thus you win."
"Nay, cheat are you." "Now shake again
The dice, now cast them,—aye, 'tis plain,
By fraud you win." "Tis false; pay me
The money straight." "Tis done, and see
Again the duped one throws, till he,
Who sat him down in fair array,
Purseless and crestless, turns away.

The question, whether Arthur be living or dead, seems rather to puzzle our Trouvere. After giving a full account of the fatal battle of Camlan, he proceeds:—

And Arthur, saith the history,
In the heart was stricken mortally;
And thence to Avalon was borne,
That healed his wounds might be. Nor mourn
There still he wons—the Bretons wait
His coming, for their lays relate
He lieth yet, and yet they look.
I, Master Wace, who made this book,
Will come after him, that I hold
That sooth which prophet Merlin told.
He says that Arthur's end should be
For aye enwrapped in mystery;
And truly saith, that still his fame
Should last, and his foomen dread his name.
But, whether living still, or dead,
To Avalon he strait was led.
But well our children morn this day,
That Arthur e'er was snatched away.

We have given so many extracts from the 'Brüt,' that we can devote but little space to the 'Roman de Rou.' This is, however, of less consequence, as a very excellent edition of it was published eight years ago, at Rouen, by M. Pluquet. For those of our readers who would find its obsolete French very difficult to translate, we will subjoin a passage or two. It thus begins:—

That our forefathers' memory,
Their deeds, their words, their courtesies,
Should aye be held in honour due,
And live in coming years anew.
Are histories written, stories told,
Of faine knights, of barons bold,
Who long, long since are dead and gone;
But raised anew appear each one,
Thanks to the authors' gentle part,
Thanks to the writers' useful art,
That rescueth from oblivion.

"For truly," says he, "you would have known nought, not merely of great men, but of mighty cities, Nineveh, Troy, Babylon, had not they been 'put in book.'"

Although the first and the last portions of this 'Roman' are written in the octo-syllabic

Royal Library. It exists, however, in the other copies, and neither Sir F. Madden nor Abbé de la Rue express any doubt as to its authenticity. The translation above has been made from the quotation in the work under review, and is most probably given from the MS. in the Bibliothèque du Roi.

¶ Wace seems to refer to the obscure prophecy in the 'Afallenau' or Orchard, a poem composed by Merlin, and which is still in existence; it says, "Yet shall my song of prophecy announce the coming again of Modred, and of Arthur, monarch of the host; again shall they rush to the battle of Camlan;" the whole of this poem may be seen in Jones's Musical Relics of the Welsh Bards. The expectation of Arthur's return was so strong among the Bretons, that "to look for King Arthur" like the Bretons "was a common proverb at this period. The agency of Morgain la Fay in healing his wounds, seems to have been borrowed from Welsh tradition; she is mentioned by Taliesin as dressing his wounds, and prophesying his ultimate recovery.

measure, the life of Rollo is composed in stanzas of fourteen feet, eight or ten of which have often the same ending; the following is a specimen, and the reader will perceive how ruggedly the verse flows, in comparison with the former examples.

And in a woeful plight I trow, brave Rollo put to sea,
And when to Scotland first he came, but six poor ships
had he.
(This Scotland is an island large!) and there fell
bitterly
He made his moan, and anxious was, for he knew not
what might be,
Or whether he might e'er avenge on the king and his
menye,
The cruel wrongs he had sustained, and regain his
lands and fee.
So 'twas one night when on his bed he lay quietly,
Behold a voice unto him cried, and told forsooth that he
An Angle should become, and then "with great tran-
quillity
And joy unto thy land return, and a great one thou
shalt be."

This dream is told to "a Christian man," who directs him to seek baptism, and then "not an Angle, but an Angel shall he be." The following is certainly "a lively portraiture" of one of his descendants.

Now William Long Espée, was of stature large and
tall,
Wide was he on the shoulders, around the girdle small,
With long strait leg, and open chest, a skin nor dark
nor fair,
With lofty brow, and pleasant face, and long and ample
hair,
And even, open eyes, and a look of pleasant cheer,
But to his enemies I wot, his look was stern and fier.
Good mouth and nose had he also, and a tongue of
courtesy;
Stout as a giant, and beyond all men for strength was he,
For whoever felt his fist I trow, had little power to
flee.

The details respecting the battle of Hastings are very full and very curious. Wace tells us that the night preceding the battle was spent by the Normans wholly in prayer and confession; while the Saxons wasted it in revelry, not even retiring to rest. There was "gambolling, dancing, and singing" among them: then follow these untranslatable lines—

Bublie crient, e Weissel
E laticome! e drincheil
Drinc Hindewart e drinchoime
Drinc Helf e drinc Tome.

The Duke makes a speech before the battle, in which he returns thanks to his followers, and promises that he will repay their services with more than thanks.

If I am victor, so are ye;
If I gain land, yours shall it be;
For soothly on this very land
This present day, I only stand
To avenge the grievous felonies,
The treasons, and the injuries,
These men have done us.

Indeed, Wace throughout seems anxious to represent Duke William as merely attempting the conquest of England to obtain the inheritance solemnly bequeathed to him by Edward. He subsequently describes him as proceeding to London to be "elected" by the barons and clergy, and summoning "les Engleis" to determine by what laws they would be governed, when they answered "by King Edward's." This very curious work concludes, rather abruptly, in the reign of Henry I., and with the death of his brother Robert Curthose.

We must here, for the present, conclude; our extracts from "Maistre Wace" have been rather more ample than we intended, but, having never met with any translation

† Is not this the Norman pronunciation of "let him come"? The two following lines seem to mean "drink, hind Edward drink, come, drink Elf," (a common Saxon name), and "drink Tom." He afterward says that the Saxons in the battle cried Ollocose, evidently Holy Cross, and which probably was Harold's war-cry.

from this spirited *Trouvere*, we could not resist the wish to be the first to introduce his works to the notice of the *English* reader.

Voyage round the World. By James Holman, R.N. Vol. IV. Smith, Elder & Co. This interesting work is now complete. We spoke so fully of the character of the earlier volumes, that it will be sufficient to state of the present, that it contains accounts of Penang, Malacca, Singapore, and China, the latter more than usually full and satisfactory; that subsequently Mr. Holman visited Van Dieman's Land, New South Wales, New Zealand, and then by Cape Horn, after touching at Bahia, returned to England. Assuredly no voyage of circumnavigation was ever before undertaken by a blind man.

"The obstacles against which I had to contend (says Mr. Holman,) in these enterprises, were not confined merely to such as obstruct the blind. I went alone, without counsel, and without attendance. I was not sustained by advice or assistance from any body, and performed my journeys, which were often arduous, and which, on the whole, embrace a vast surface, upon extremely limited pecuniary means. Had I suffered myself to look forward in the spirit of precaution, which the example of others might have justified, I never could have accomplished the objects I proposed. But I relied with enduring faith upon the Divine protection, and never surrendered my confidence in those sympathies which, amidst all the faults, and waywardness, and errors of mankind, are still found to respond to the claims of persons circumstanced as I am: and I was not disappointed. In the remotest places, where civilization has sprung up but as a lonely flower in a barren soil—amongst crowds of strangers, speaking unknown tongues, governed by foreign usages, and alien to me in aspect and associations, I was received with kindness and consideration. Friends appeared where I could least have hoped for the consolations of friendship, the parched waste exhibited its oases, the wilderness its grateful and refreshing springs."

We have now only to wish the enterprising traveller health and happiness, and success to his literary labours.

Letters, Conversations, and Recollections, of S. T. Coleridge. 2 vols.

[Second Notice.]

COLERIDGE was one of the most beautiful theorists that ever dreamed away an existence. All that he did, he did through his imagination; and the *Letters, Conversations, and Recollections* which we now have presented to us, by some enthusiastic worshipper, are so many wild and visionary schemes of love, poetry, and romance. His very philosophy was imaginative. There was not a fragment of thought, or a fantastic speculation, which did not become beautiful and tinted by gorgeous colours in passing through his mind. If we were called upon to say, in what Coleridge excelled as a poet, we should say in harmony. All his thoughts were harmonious; his language walked in music; his very voice had a peculiar Miltonic melody, if we may so express ourselves, which seemed to linger as though it were in love with its own sound. It was this intense music within him, that rendered him unfit for this world and its working-day occupations. When he should be seeing his bookseller, or paying his tradesman, he was enrapt under "a stately pleasure dome," or "wandering in cavernous measureless to man," or lingering in

—forests ancient as the hills,
Enfolding sunny spots of greenery.

His life, therefore, was a life of melodious indolence, romantic visions, and worldly embarrassment.

After perusing these letters and records, and contemplating the mind that originated them, we can only wonder how it is, that they ever were written—for the hand, and not the mind only, is required to direct the pen. Some of them are liberal, sensible, and original—some are touching from their personal allusions, and some radiant with the author's poetic philosophy. But we must say, that the love of love is made too conspicuous throughout the work; and we could well dispense with every word that the editor has written: he is too deeply the victim of a sickly adoration, to be trusted to speak upon the object of his disordered fascination. As Coleridge lived only for love, his editor lives only for love, also; but we all know there is some difference between the freshness of first love, and love at second hand. In short, we think these letters would have been far more pleasant without any comments; and while we are gratified with the good society into which we have been introduced, we must confess we are not a little annoyed, at the officious interference of the master of the ceremonies.

The following letter, or rather the extracts we are enabled to make room for from it, giving, as they do, an extremely interesting picture of the poet's visionary mind, will be read with much interest.

"It was my purpose to open myself out to you in detail. My health, I have reason to believe, is so intimately connected with the state of my spirits, and these again so dependent on my thoughts, prospective and retrospective, that I should not doubt the being favoured with a sufficiency for my noblest undertaking, had I the ease of heart requisite for the necessary abstraction of the thoughts, and such a reprieve from the goading of the immediate exigencies as might make tranquillity possible. But, alas! I know by experience (and the knowledge is not the less because the regret is not unmixed with self-blame, and the consciousness of want of exertion and fortitude), that my health will continue to decline, as long as the pain from reviewing the barrenness of the past is great in an inverse proportion to any rational anticipations of the future. As I now am, however, from five to six hours devoted to actual writing and composition in the day is the utmost that my strength, not to speak of my nervous system, will permit; and the invasions on this portion of my time from applications, often of the most senseless kind, are such and so many as to be almost as ludicrous, even to myself, as they are vexatious. In less than a week I have not seldom received half-a-dozen packets or parcels of works printed or manuscript, urgently requesting my candid judgment, or my correcting hand. Add to these, letters from lords and ladies, urging me to write reviews or puffs of heaven-born geniuses, whose whole merit consists in being ploughmen or shoemakers. Ditto from actors; entreaties for money, or recommendations to publishers, from ushers out of place, &c. &c. and to me, who have neither interest, influence, nor money, and what is still more *à propos*, can neither bring myself to tell smooth falsehoods nor harsh truths, and, in the struggle, too often do both in the anxiety to do neither.—I have already written the materials and contents, requiring only to be put together, from the loose papers and common-place or memorandum books, and needing no other change, whether of omission, addition, or correction, than the mere act of arranging, and the opportunity

of seeing the whole collectively, bring with them of course.—I. Characteristics of Shakspeare's Dramatic Works, with a Critical Review of each Play; together with a relative and comparative Critique on the kind and degree of the Merits and Demerits of the Dramatic Works of Ben Jonson, Beaumont and Fletcher, and Massinger, The History of the English Drama; the accidental advantages it afforded to Shakspeare, without in the least detracting from the perfect originality or proper creation of the Shakspearian Drama; the contradiction of the latter from the Greek Drama, and its still remaining *unique-ness*, with the causes of this, from the combined influences of Shakspeare himself, as man, poet, philosopher, and finally, by conjunction of all these, dramatic poet; and of the age, events, manners, and state of the English language. This work, with every art of compression, amounts to three volumes of about five hundred pages each.—II. Philosophical Analysis of the Genius and Works of Dante, Spenser, Milton, Cervantes, and Calderon, with similar, but more compressed, Criticisms on Chaucer, Ariosto, Donne, Rabelais, and others, during the predominance of the Romantic Poetry. In one large volume.—These two works will, I flatter myself, form a complete code of the principles of judgment and feeling applied to Works of Taste; and not of Poetry only, but of Poesy in all its forms, Painting, Statuary, Music, &c. &c.—III. The History of Philosophy considered as a tendency of the Human Mind to exhibit the Powers of the Human Reason, to discover by its own Strength the Origin and Laws of Man and the World from Pythagoras to Locke and Condillac. Two volumes.—IV. Letters on the Old and New Testament, and on the Doctrine and Principles held in common by the Fathers and Founders of the Reformation, addressed to a Candidate for Holy Orders; including Advice on the Plan and Subjects of Preaching, proper to a Minister of the Established Church.

"To the completion of these four works I have literally nothing more to do than to *transcribe*; but, as I before hinted, from so many scraps and *Sibylline* leaves, including margins of books and blank pages, that, unfortunately, I must be my own scribe, and not done by myself, they will be all but lost: or perhaps (as has been too often the case already) furnish feathers for the caps of others; some for this purpose, and some to plume the arrows of detraction, to be let fly against the luckless bird from whom they had been plucked or moulted. . . .

"And here comes, my dear friend,—here comes my sorrow and my weakness, my grievance and my confession. Anxious to perform the duties of the day arising out of the wants of the day, these wants, too, presenting themselves in the most painful of all forms,—that of a debt owing to those who will not exact it, and yet need its payment, and the delay, the long (not live-long, but *death-long*.) behind-hand of my accounts to friends, whose utmost care and frugality on the one side, and industry on the other, the wife's management and the husband's assiduity are put in requisition to make both ends meet, I am at once forbidden to attempt, and too perplexed earnestly to pursue, the *accomplishment* of the works worthy of me, those, I mean, above enumerated,—even if, savagely as I have been injured by one of the two influential Reviews, and with more effective enmity undermined by the utter silence or occasional detractive compliments of the other, I had the probable chance of disposing of them to the booksellers, so as even to liquidate my mere boarding accounts during the time expended in the transcription, arrangement, and proof correction. And yet, on the other hand, my heart and mind are for ever recurring to them. Yes, my conscience forces me to plead guilty. I have only by fits and starts even prayed. I have not prevailed on myself to

pray to God in sincerity and entireness for the fortitude that might enable me to resign myself to the abandonment of all my life's best hopes, to say boldly to myself,—*Gifted with powers confessedly above mediocrity, aided by an education, of which, no less from almost unexampled hardships and sufferings than from manifold and peculiar advantages, I have never yet found a parallel, I have devoted myself to a life of unintermitted reading, thinking, meditating, and observing. I have not only sacrificed all worldly prospects of wealth and advancement, but have in my inmost soul stood aloof from temporary reputation. In consequence of these toils and this self-dedication, I possess a calm and clear consciousness, that in many and most important departments of truth and beauty I have outstripped my contemporaries, those at least of highest name; that the number of my printed works bears witness that I have not been idle, and the seldom acknowledged, but strictly *provable*, effects of my labours appropriated to the immediate welfare of my age in the Morning Post before and during the peace of Amiens, in the Courier afterwards, and in the series and various subjects of my lectures at Bristol and at the Royal and Surrey Institutions, in Fetterlane, at Willis's Rooms, and at the Crown and Anchor (add to which the unlimited freedom of my communications in colloquial life), may surely be allowed as evidence that I have not been useless in my generation. But, from circumstances, the *main* portion of my harvest is still on the ground, ripe indeed, and only waiting, a few for the sickle, but a large part only for the *sheaving*, and carting, and housing, but from all this I must turn away, must let them rot as they lie, and be as though they never had been, for I must go and gather blackberries and earth-nuts, or pick mushrooms and gild oak-apples for the palates and fancies of chance customers. I must abrogate the name of philosopher and poet, and scribble as fast as I can, and with as little thought as I can, for Blackwood's Magazine, or, as I have been employed for the last days, in writing MS. sermons for lazy clergymen, who stipulate that the composition must not be more than respectable, 'for fear they should be desired to publish the visitation sermon!' This I have not yet had courage to do. My soul sickens and my heart sinks; and thus, oscillating between both, I do neither, neither as it ought to be done, or to any profitable end. If I were to detail only the various, I might say capricious, interruptions that have prevented the finishing of this very scrawl, begun on the very day I received your last kind letter, you would need no other illustrations.*

"Now I see but one possible plan of rescuing my permanent utility. It is briefly this and plainly. For what we struggle with inwardly, we find at least easiest to *bolt out*, namely,—that of engaging from the circle of those who think respectfully and hope highly of my powers and attainments a yearly sum, for three or four years, adequate to my actual support, with such comforts and decencies of appearance as my health and habits have made necessities, so that my mind may be unanxious as far as the present time is concerned; that thus I should stand both enabled and pledged to begin with some one work of these above mentioned, and for two-thirds of my whole time to devote myself to this exclusively till finished, to take the chance of its success by the best mode of publication that would involve me in no risk, then to proceed with the next, and so on till the works above mentioned as already in full material existence should be reduced into formal and actual being; while in the remaining third of my time I might go on maturing and completing my great work, and (for if but easy in my mind I have no doubt either of the re-awakening power or of the kindling inclination), and my Christabel, and what

else the happier hour might inspire—and without inspiration a barrel-organ may be played right deftly; but

All otherwise the state of poet stands;

For lordly want is such a tyrant fell,

That where he rules all power he doth expel.

The vaunted verse a vacant head demands,

Ne went with crabb'd Care the muses dwell.

Unwisely weaves who takes two webs IN HAND!

"Now Mr. Green has offered to contribute from 30*l.* to 40*l.* yearly, for three or four years; my young friend and pupil, the son of one of my dearest old friends, 50*l.*; and I think that from 10*l.* to 20*l.* I could rely upon from another. The sum required would be about 200*l.*, to be repaid, of course, should the disposal or sale, and as far as the disposal and sale of my writings produced the means.

"I have thus placed before you at large, wanderingly, as well as diffusely, the statement which I am inclined to send in a compressed form to a few of those of whose kind dispositions towards me I have received assurances,—and to their interest and influence I must leave it—*anxious, however, before I do this, to learn from you your very very inmost feeling and judgment as to the previous questions. Am I entitled, have I earned a right to do this? Can I do it without moral degradation? and, lastly, can it be done without loss of character in the eyes of my acquaintance, and of my friends' acquaintance, who may have been informed of the circumstances?* That, if attempted at all, it will be attempted in such a way, and that such persons only will be spoken to, as will not expose me to indelicate rebuffs to be afterwards matter of gossip, I know those, to whom I shall entrust the statement, too well to be much alarmed about."

Whether Coleridge enjoyed the annuity alluded to, we know not; but we are quite sure, that very few of the pages, which from his statements would appear to want only copying out, ever saw the ink. The way in which he points out how many volumes each subject will occupy, is singularly amusing. He saw the very books in his mind's eye, complete in thought, perfect in language, printed, boarded, lettered at the back, pass in long review before his eyes, like Macbeth's ghosts; and his imagination came at the close, holding a glass in the hand "which showed him many more."

Another passage personally interesting, has reference to his habitual indulgence in opium:—

"My conscience indeed bears me witness, that from the time I quitted Cambridge, no human being was more indifferent to the pleasures of the table than myself, or less needed any stimulation to my spirits; and that by a most unhappy quackery, after having been almost bedrid for six months with swollen knees and other distressing symptoms of disordered digestive functions, and through that most pernicious form of ignorance, medical half-knowledge, I was *seduced* into the use of narcotics, not secretly, but (such was my ignorance) openly and exultingly, as one who had discovered, and was never weary of recommending, a grand panacea, and saw not the truth till my body had contracted a habit and a necessity; and that, even to the latest, my responsibility is for cowardice and defect of fortitude, not for the least craving after gratification or pleasurable sensation of any sort, but for yielding to pain, terror, and haunting bewilderment. But this I say to *man* only, who knows only what has been yielded, not what has been resisted! before God I have but one voice—*'Mercy! mercy! woe is me.'*"

There is not much metrical poetry in these two volumes, but the following 'Farewell to Love,' is perhaps one of the sweetest sonnets that ever melted from the poet's heart:—

Farewell to Love.

Farewell, sweet Love! yet blame you not my truth;
More fondly ne'er did mother eye her child
Than I your form: *yours* were my hopes of youth,
And as *you* shaped my thoughts I sighed or smiled.
While most were wooing wealth, or gaily averring
To pleasure's secret haunt, and some avert
Stood strong in pride, self-conscious of deserving,
To you I gave my whole weak wishing heart.
And when I met the maid that realized
Your fair creations, and had won her kindness,
Say but for her if aught in earth I prized!
Your dreams alone I dreamt, and caught your blindness.

O grief!—but farewell, Love! I will go play me
With thoughts that please me less, and less betray me.

We have taken so much from the long and interesting letter of Coleridge respecting himself, that we have not left ourselves room to give some short, but delightful, passages which we had marked. The pervading fault of these letters is a German sentimentality of friendship. They give you a notion of one long embrace in two volumes.

There is a slight sketch of Lamb, and a scanty selection of his pleasantries, but justice is by no means done to this witty, kindly, memorable spirit. The notice of Cobbett is altogether out of place.

The Comic Annual.

[Second Notice.]

In inviting our friends to a second course of merriment, we cannot but direct attention to two points, in which the present differs from former banquets at which we have sat and laughed together. The dishes are fewer, but they are more savoury, the humour is more racy and quiet—in short, the Comic for 1836 will be more than ever acceptable to those who can relish wit of the best class. There is fine poetry, too, though clothed in motley, in the article called 'The Ocean'—a counterblast to Barry Cornwall's fresh and spirited song, 'The Sea': to our mind, Hood's innocent, garrulous, country gentleman, "yeaned on the green sward, at sweet, sweet, sweet, Cropton-le-Moor," comes nearer the truth, in his doleful tale of sea-wonders, than the roaming mariner at whose birth

The whale it whistled, the porpoise rolled,
And the dolphins bared their backs of gold.

Further to illustrate our "notion" of this book, the 'Stanzas on coming of Age' have a truth in their feeling, which raises them far above the level of comic verse in general. But the public, we are sure, will prefer extracts to opinions in the present instance. We must, however, add a few words concerning the wood-cuts of this volume. They are excellent—some of them having a dash of foreign life and scenery which is infinitely ridiculous—as, for instance, the German translation of the sign of 'The Salvation.' We are not sure that we have chosen the best among them: and yet what can exceed the sequel of the 'Son of the Sleepless' presented below; the unhappy father, who little dreams what a fiery awakening awaits him—with the babe who has yet a good long night's crying to get through: and where was ever a Chinese puzzle equal to that of honest Tehao-kin as here set forth? Then the 'Judgment of Solomon' is even more humorous than the version of that scene, pictured upon the tapestry of one of Hogarth's interiors: and the worthy Quaker's geographical inquiry will make many a one, belonging to that placid sect, break his vow of silence by laughter as uncontrollable as it is rare.

This year, also, Hood has tarried among the Friends. It was unkind of him to make public the private proceedings of one of their literary societies, but here they are at full length:—

Minutes of the Tottenham Friends' Conversation.

"Established with a view to sober Intellectual and Literary Unwindings. Now first held, namely, on the fourteenth day of the eleventh month, one thousand eight hundred thirty and four. Brother Mumford, the Father of the present humble Pen, in the chair.

"A most powerful and worthy setting forth, both in regard of numbers and our proceedings. Firstly, a word in season from Friend Oliver. Secondly, a draught of the rules. Thirdly, an opening poem; meditation thereon until the tenth hour, when our sitting was completed. Many congratulations between the brethren on the order, quiet, and decency thereof; myself, as its humble founder, very joyously elevated—even unto the shedding of tears.

"17. Some awkwardness on this night, arising out of the presentation of nine several Negroes' Complaints to be read forth. Precedence yielded unto Sister Skeldrum's complaint, in respect of her being so ancient, namely, three-score and ten. After which, Sister Panyer's was gone through, detaining us nearhand until our hour of dissolution. Friend Black in the chair.

"21. The Negro Complaints resumed, whereof three more were gotten over, Sister Fagg kindly taking turn about with me in the deliverance thereof. Friend Thorne in the chair.

"24. A spare meeting. The Negro Complaints brought to an end, save one; Sister Rumble consenting, on much persuasion, to reserve the Sorrows of Sambo for the Abolition Anniversary. Friend Woolley in the chair. • •

"1-12. Friend Seagrave in the chair. Sister Meeking read forth her Essay on Silence, but in so humble a tone, that little thereof was taken inward at our ears. No debate thereon. Dorcas Fyke, a visitor, craved to know whether Friends, not being members, were permitted to speak to the subject, and was replied to in the affirmative. Whereupon she held her peace. • •

"8. On this night I plucked up courage, and essayed to read forth mine own Stanzas on Universal Love; but my voice failing me in the midst, it was completely finished for me by Friend Thicknesse, who did perversely continue to pronounce *Jews* instead of *Dews*, whereof came absurdity. Above all, in the line which singeth, 'Descend ye Dews on this my Head.' And again, 'Ye painted Flies that suck the Dews.'

"12. No other member being prepared with originality, Sister Rumble read forth her Sorrows of Sambo. Much silent comment thereon. Brother Kersey in the chair, who shamefully suffered himself to be surprised with sleep.

"15. No lecturing, and, by course, no debate; only meditation. A call made to order against Friend Dilly, who was in the chair, for untimeliness in asking the price of Anglo-Mexicans at a quarter before ten. • •

"26. No lecturing. It pleased our worthy Brother Upham, at his House of Welcome, to spread before us the creature comforts most abundantly, with a great outpouring of the foreign luxury, which is called Champagne; the which was greatly discussed; and Brother Upham thereafter rebuked for the same, for that it was not of the kind which is still.

"2-1-35. No assembly, by reason of the outrageous wind and hail, excepting Sister Rumble, with a new original poem, called 'The Moral Gipsy.' The which she did read forth from the chair to my humble self and family, and our serving-man, Simon Dunny.

"5. Friend Broadbent read forth, in part, an Essay on Innocent Jocularity. • •

"9. The remains of Innocent Jocularity

brought on again in a decidedly grave way, and nothing savouring of offensive. Followed with silence.

"12. There were not sufficient friends to make a sitting, and no chair.

"16. At Sister Rumble's, by course of rotation. No other member present, save mine own self, as by duty bound. A deplorable falling away from the cause. Whereof more hereafter."

Our next and final extract must be made from one of the 'Sketches on the Road.' The principal figure is a proud spinster, all pedigree, and poverty, and anti-pedestrianism; indeed, it is told of her, that she had declared "speaking of certain humble obsequies, that she would rather live for ever than have a walking funeral!" Fancy the dilemma of such a lady, on occasion of her one horse choosing to expire, whilst in the act of ministering to her "air and exercise!"

"A recent American author has described as an essential attribute of high birth and breeding in England, a certain sort of quakerly composure, in all possible sudden emergencies, such as an alarm of the house on fire, or a man falling into a fit by one's side:—in fact, the same kind of self-command which Pope praises in a lady who is 'mistress of herself, though China fall.' In this particular Miss Norman's conduct justified her pretensions. She was mistress of herself, though her horse fell. She did not start—exclaim—put her head out of the window, or even let down the front glass: she only adjusted herself more exactly in the middle of the seat, drew herself bolt upright, and fixed her eyes on the back of the coach-box. In this posture Humphrey found her.

"'If you please, Ma'am, Planty-ginit be dead.' The lady acquiesced with the smallest nod ever made.

"'I've took off the collar, and the bitt out, and got un out o' harness entirely; but he be as unanimate as his own shoes;' and the informant looked earnestly at the lady to observe the effect of the communication. But she never moved a muscle; and honest Humphrey was just shutting the coach-door, to go and finish the laying-out of the corpse, when he was recalled.

"'Humphrey!'

"'What's your pleasure, Ma'am!'

"'Remember, another time—'

"'Yes, Ma'am.'

"'When a horse of mine is deceased—'

"'Yes, Ma'am.'

"'Touch your hat.'"

A respectable gig-man (to borrow a word from Mr. Carlyle,) offers to extricate her from her present difficulties; but she listens to him in haughty silence—a stage coach risks the loss of its time to succour her; but she refuses to condescend its publicity—Pride, however, goeth before a fall.

"The stage rattled away at an indignant gallop; and we were left once more to our own resources. By way of passing the time, I thrice repeated my offers to the obdurate old maiden, and endured as many rebuffs. I was contemplating a fourth trial, when a signal was made from the carriage-window, and Humphrey, hat in hand, opened the door.

"'Procure me a post-chaise.'

"'A po-shay!' echoed Humphrey, but, like an Irish echo, with some variation from his original—'Lord help ye, Ma'am, there bean't such a thing to be had ten miles round—no, not for love nor money. Why, bless ye, it be election time, and there bean't coach, cart, nor dog-barrow, but what be gone to it!'

"'No matter,' said the mistress, drawing herself up with an air of lofty resignation. 'I revoke my order; for it is far, very far, from the kind of riding that I prefer. And Humphrey—'

"'Yes, Ma'am.'

"'Another time—'

"'Yes, Ma'am.'

"'Remember once for all—'

"'Yes, Ma'am.'

"'I do not choose to be blest, or the Lord to help me.'

"Another pause in our proceedings, during which a company of ragged boys, who had been blackberrying, came up, and planted themselves, with every symptom of vulgar curiosity, around the carriage. Miss Norman had now no single glass through which she could look without encountering a group of low-life faces staring at her with all their might. Neither could she help hearing some such shocking ill-bred remarks as, 'Vy don't the frizzled-vigged old Guy get into the gemman's drag?' Still the pride of the Normans sustained her. She seemed to draw a sort of supplementary neck out of her bosom, and sat more rigidly erect than ever, occasionally favouring the circle, like a mad bull at bay, with a most awful threatening look, accompanied ever by the same five words:

"'I CHOOSE to be alone.'

"It is easy to say choose, but more difficult to have one's choice. The blackberry boys chose to remain: and in reply to each congé, only proved by a general grin how very much teeth are set off to advantage by purple mouths."

We must skip over a few more expedients proposed and rejected, to close our notice with the close of this melancholy history:—

"Hope revived at the sound of wheels; and up came a tax-cart, carrying four insides, namely, two well-grown porkers, Master Bardell, the pig-butcher, and his foreman Samuel Slark, or, as he was more commonly called, Sam the Sticker. They were both a trifle 'the worse for liquor,' if such a phrase might honestly be applied to men who were only a little more courageous, more generous, and civil and obliging to the fair sex, than their wont when perfectly sober. The Sticker, especially—in his most temperate moments a perfect sky-blue-bodied, red-faced, bowing and smirking pattern of politeness to females, was now, under the influence of good ale, a very Sir Calidore, ready to comfort and succour distressed damsels, to fight for them, live or die for them, with as much of the chivalrous spirit as remains in our times. They inquired, and I explained in a few words the lady's dilemma, taking care to forewarn them, by relating the issue of my own attempts in her behalf.

"'Mayhap you warn't half purlite or pressing enough,' observed Sam, with a side wink at his master. 'It an't a bit of a scrape, and a civil word, as will get a strange lady up into a strange gemman's gig. It wants warmth-like, and making on her feel at home. Only let me alone with her, for a persuader, and I'll have her up in our cart—my master's that is to say—afore you can see whether she has feet or hoofs.'

"In a moment the speaker was at the carriage-door, stroking down his sleek forelocks, bowing, and using his utmost eloquence, even to the repeating most of his arguments twice over. She would be perfectly safe, he told her, sitting up between him and master, and quite pleasant, for the pigs would keep themselves to themselves at the back of the cart, and as for the horse, he was nothing but a good one, equal to twelve mile an hour—with much more to the same purpose. It was quite unnecessary for Miss Norman to say she had never ridden in a cart with two pigs and two butchers; and she did not say it. She merely turned away her head from the man, to be addressed by the master, at the other window, the glass of which she had just let down for a little air. 'A taxed cart, Madam,' he said, 'mayn't be exactly the vehicle, accustomed to, and so forth; but thereby, considering respective ranks of lifes, why, the more honour done to your

humbles, which, as I said afore, will take every care, and observe the respectful; likewise in distancing the two hogs. Whereby, everything considered, namely, necessity and so forth, I will make so bold as hope, Madam, excusing *more* pressing, and the like, and dropping ceremony for the time being, you will embrace us at once, as you shall be most heartily welcome to, and be considered, by your humbles, as a favour besides.'

"The sudden drawing-up of the window, so violently as to shiver the glass, showed sufficiently in what light Miss Norman viewed Master Bardell's behaviour. It was an unlucky smash, for it afforded what the tradesman would have called 'an advantageous opening' for pouring in a fresh stream of eloquence; and the Sticker, who shrewdly estimated the convenience of the breach, came round the back of the carriage, and as junior counsel 'followed on the same side.' But he took nothing by the motion. The lady was invincible, or, as the discomfited pair mutually agreed, 'as hard for to be convinced into a cart, as anything on four legs.' The blackberry boys had departed, the evening began to close in, and no Humphrey made his appearance. The butcher's horse was on the fret, and his swine

grumbled at the delay. The master and man fell into consultation, and favoured me afterwards with the result, the Sticker being the orator. It was man's duty, he said, to look after women, pretty or ugly, young or old: it was what we all came into the world to do, namely, to make ourselves comfortable and agreeable to the fair sex. As for himself, purtecting females was his nature, and he should never lie easy agin, if so be he left the lady on the road; and providing a female wouldn't be purtected with her own free will, she ought to be forced to, like any other 'live beast unsensible of its own good. Them was his sentiments, and his master followed 'em up. They knowed Miss Norman, name and fame, and was both well-known respectable men in their lines, and I might ax about for their characters. Whereby, supposing I approved, they'd have her, right and tight, in their cart, afore she felt herself respectfully off her legs.

"Such were the arguments and the plan of the bull-headed pair. I attempted to reason with them, but my consent had clearly been only asked as a compliment. The lady herself hastened the catastrophe. Whether she had overheard the debate, or the amount of long pent-up

emotion became too overwhelming for its barriers I know not, but Pride gave way to Nature, and a short hysteric scream proceeded from the carriage. Miss Norman was in fits! We contrived to get her seated on the step of the vehicle, where the butchers supported her, fanning her with their hats, whilst I ran off to a little pool near at hand for some cold water. It was the errand only of some four or five minutes, but when I returned, the lady, only half conscious, had been caught up, and there she sate, in the cart, right and tight, between the two butchers, instead of the two Salvages, or Griffins, or whatever they were, her hereditary supporters. They were already on the move. I jumped into my own gig, and put my horse to his speed; but I had lost my start, and when I came up with them, they were already galloping into Waterford. Unfortunately her residence was at the further end of the town, and thither I saw her conveyed, struggling in the bright blue, and somewhat greasy, arms of Sam the Sticker, screaming in concert with the two swine, and answered by the shouts of the whole rabblement of the place, who knew Miss Norman quite as well, by sight, as 'her own carriage!'"



A CHINESE PUZZLE.



"FRIEND, DOST CALL THIS THE PACIFIC?"



THE JUDGMENT OF SOLOMON.



"I CANNOT WALK ABOUT WITH HIM ANY LONGER."

LITERATURE OF THE NINETEENTH CENTURY.

REVIEW OF THE OTHOMAN LITERATURE OF THE NINETEENTH CENTURY.

By RITTER JOSEPH VON HAMMER.

Continued from p. 912.

As the author of the 'Mirror of Victory,' which is more properly a Mirror of Princes, opposes the twelve Herculean labours of Sultan Mahmud to the twelve achievements of former monarchs, so will we oppose to the six last-named Othoman poets, some half dozen of the latest, for the most part still living, Othoman learned men, in various departments of science. The first shall be Tashkhisade, who died at the end of the last, or the beginning of the present century, and was the author of two works, highly praised in the Register of Events, the one ethical, called 'Morals of Children,'¹ the other pedagogical or encyclopedical, 'The Order of the Sciences.'² The second is his contemporary, the commentator of the *Kassidet* of sixty-three couplets of Ibrahim Halebi, Khoja of the Grand Vizier Raghib-Pasha, upon the Life and History of the Prophet, that issued last year from the Egyptian press, of which we are presently to speak. A bulky work, of four hundred closely-printed folio pages, containing many details relative to Mohammed, drawn from the best sources, and hitherto altogether unknown in Europe. Es-Seid Hassan Aini Effendi, Khoja to the Othoman Chancery, is already known to us as the author of the rhyming Arabico-Persico-Turkish Glossary; so is the lately deceased Chief Physician Mustafa Behdesh Effendi, as the author of the pamphlet published during the time of the cholera, and the translator of the Arabic history of the Othoman campaign in Egypt. Muza Effendi, of Jerusalem, now Supreme Judge of Anatolia, is the author of the little treatise in Arabic, which, under the title of 'Paragon of Proofs of the Sultan's Authority,'³ inculcates obedience to the new ordinances, by means of five-and-twenty traditional sayings of the Prophet; its translator into Turkish is Aakif Effendi, formerly *Anaji* (Chancellor), now Reis Effendi. The two great lights of the living Othoman *Litterati* are beyond dispute the presidents of the Engineer School: Ishak Khoja, the translator of the Encyclopedia of Mathematical Science, of the works upon Fortification and Mines, of a Geographical Essay, and of another upon the measurement of Altitudes, stands at the head of all attempts in mathematical literature, as does Esad Effendi, the historiographer, at the head of everything in the historical department. Es-Seid Mohammed Esad, son of the Muderris Eiseid Abdullah, born at Constantinople in the year 1204 (1789), bears the additional name of Zahafade,—i.e. the Bookseller's son—derived from his father, who had been Sheikh or President of the Booksellers, upon which account Esad likewise calls himself Sheikhade,—i.e. the Sheikh's son. In the year 1224 (1809), he was appointed a Muderris, twenty years later he obtained the post of a Judge of Scutari, then of a Camp Judge, with the rank of a Mecca Judge, from which he was last year promoted to the dignity of a Judge of Constantinople. For the last three years he has been the editor of the Register of Events, which constitutes the current history of the empire; and in order to give an idea of his style, it will be necessary to translate faithfully an article from these Registers, the more so as this is the historic style of the present day; and Bulwer's remark, "the ephemeral journal is the type of the everlasting history,"⁴ here finds its literal application.

"According to the assertion of the noble verse

¹ Edabulwelediye.

² Terribil-ulum.

³ Issued under the title of 'Risalei nu eis,' (Treatise of Counsels,) in No. 12 of the Register of Events.

⁴ 'England and the English,' book iv. chap. 1.

of the Koran, and of the truest traditions, bright as stars shine the dignity and the worth of pious and learned men, who, as perfect ornaments of humanity, and as the cause of the distinction that honours piety, are adorned with the ornaments of science and learning, and are polished with the sleek-stone of good deeds; and their dignity is considered by the highly-revered Sultans who honour justice, and by the great Padishahs, who guarantee equity, with especial esteem, with distinguished regard and good-will. Most especially has his Majesty, renowned for so many admirable qualities, the world-subduing, most glorious and merciful Padishah, who now adorns the throne of the greatest sovereignty, and blesses the exalted throne of the most high Kaliphate; who rears and maintains the *Ulemâ*, and those who are rich in knowledge, conferring upon them the most manifold favours; the successor of the Shah of the Prophets, for whom came down from heaven the verse, 'Had it not been to honour thee, heaven had not been created,' (May our most merciful Lord God, the most high, the most to be praised, grant that he endure upon the throne of earthly sovereignty, so long as the Koran and books shall be read!)—has ever honoured the class of the theologians and philologists, of the Sheikhs and learned men, and all distinguished persons, with support and due dignities, and made them happy with tokens of his favour and with gifts; so that such infinite Shah-like benevolence and Padishah-like graces, which his magnanimity gradually measures out; such favour, esteem, and consideration have never hitherto been read of in any history—never recorded in any monumental pages. One instance of the kind his majesty has just given, upon occasion of the demise of Yasindhisade Mewlana Es-Seid Abdulwehhab Effendi, the admirable, with whom none may compare; this second Seadeddin, who, during the happy reign of his majesty, with whom the Kaliphate has sought refuge, has twice occupied the high seat of the *Fetwâ*, and of the Sheikh of Islâm, in the Ramadan of the past year, was deposed, on account of illness; has since, in his country house upon the Bosphorus, occupied himself solely with prayers for the life of the Shah of the hemisphere; and at the end of the month of Ramadan (whence springs the influence of the blessing of the forgiveness of sins), of this year, in the night *Kadr* (27th), domiciliated himself in the house of the shroud. His Majesty, the most happy monarch, our most gracious lord, who had ever been satisfied with the deceased, as well when he bore the dignity of Mufti, as in all his other services, and approved his pure actions, honoured his memory with an expression of painful regret, condescending to assist at the mid-day prayers for the dead, in the mosque of the Father of Conquest (Mohammed II.); for which purpose his most gracious majesty took the trouble of leaving his majesty's Lamp Palace on the Bosphorus, early in the morning, for the city; and whilst his most gracious majesty performed this office of religion in the great assembly of Moslems, his most gracious majesty, at the same time, in this manner proclaimed his esteem for men of science. In fact, such an act of humility as this, by which his majesty, moved solely by his most gracious internal feelings, has, for the benefit of the learned and the perfect, made manifest such esteem, is neither to be seen in the Lives of Learned Jurists ('Shahaik un Nâmayeh'), and their continuation, nor in any other biography of celebrated men, nor has been heard from the tongue of historians. When this evidence of esteem

and respect was beheld by those thereat assisting, the Mufti of men, the Supreme Judges the respected, the Mollah Judges the approved, and the Professors the learned, and an immense multitude of Moslems, who had flocked together, they all, from the very depths of their hearts, put up this indispensable prayer for his majesty's duration to the throne of God:—'Oh God, we entreat thee to preserve the blessed body of his most gracious majesty, which is informed by the soul of the world, and which is the cause of peace to the lands and subjects, and his most high person, endowed with the perspicacity of angels, and filled with mercies, for ever and ever in the renowned palace of health, therewith to adorn the throne of glory and sovereignty. Amen, through the grace of *Tah* and *Yiz*.'¹

This article is remarkable, not only as a specimen of the style of the State Gazette, but also on account of its scientific tendency; it is a commentary upon what was said in the introduction to this survey, respecting the constitutional organization of the learned profession. The Mufti here appears by no means as the head of the church, or, as the author of 'Mahometanism Unveiled'² is pleased to say, as the Mussulman Pope,—such is rather the Sultan, as Khaliph and Vicegerent of the Prophet,—but simply as the first of the jurists of the Empire, to whom the Sultan gives a proof of his esteem by assisting at his obsequies. As the promotion of the *Ulemâ*, through all its several degrees, from the lowest Muderris to the chief of the Supreme Judges, (the next step above which is the highest dignity of the law, that of Mufti,) always proceeds step by step, in proportion to age and to merit, it is a constitutional assumption, that the highest must be the most learned; and that the Mufti, as standing upon the summit, is the most learned man in the empire. And this appears in history to have sometimes actually been the case; as, for instance, when Ebu-Suud, upon whose decisions Suleiman the law-giver grounded his legislation, held that highest dignity of the law, for seventeen years, under the reigns of Suleiman and of Selim II.; again, under Mohammed III., when Seadeddin, the greatest of Othoman historians, was Mufti. In the seventeenth century, the two learned Muftis, Ali and Abderrahim put forth the great *Fetwâ* collections, printed in thick folios, at Constantinople. In the eighteenth century, Jebeisade Azim, the historian of the empire and poet, was Mufti, as was likewise Esad, the author of the great Turko-Arabico-Persian Lexicon, of the 'Book of the Nightingale,' of the 'Lives of Singers,' and of other works. At the end of that century, and in the beginning of the nineteenth, the Muftis Mekki, Tewfiki, and Sherif Effendi, left *Diwans*. Nothing is known of any literary productions of the Mufti Yasinjaside, whose obsequies Sultan Mahmud honoured with his presence, and whose father, the Sheikh Yasinjide, sent plenipotentiary to the Congress of Fokshan, on his way thither read a Turkish translation of the Gospel, in order to study the refinements of Christian diplomacy; but authorship is no indispensable condition of learning. Thus, one of the most erudite of the *Ulemâ* of the present day is no author—we mean the Supreme Judge of Anatolia, Abdulkadirbeg, (son of the Grand Vizier Melek Mohammed Pasha,) so highly praised in the picturesque travels of Count Raczynski, and whose numerous philological and historical communications and explanations, to the German author of the Othoman History, during the ten years dedicated to its composition, are gratefully mentioned at the conclusion. He is the third son of the Grand Vizier Melek Mohammed, by his first wife, the Sultana Seineh, and was born in 1776, when his father was fifty-five, not, as Count Raczynski says, ninety-five years of age.

¹ Two mysterious words of the Koran.

² Rev. Mr. Foster.

To him, and to the Imperial Historiographer, is the writer of this sketch indebted for information and illustrations respecting the chain (or series) of the Ulemâ, and the denominations of the several grades, of which we shall presently have to speak. We must first, however, say a word or two of the printing press introduced at Cairo, under Mohammed Ali's government, and of its results.

Egypt would no more be glanced at in this survey than Syria, Bagdad, Anatolia, and Rummelia, were it not for the sake of the press, which has, for the last twelve years, been established at Cairo. If, in European realms, the capital is generally the centre in which the rays of all provincial talent meet, this is much more, and almost exclusively, the case in Turkey, principally owing to that organization of the Ulemâ, which is to be immediately explained. The office of a *Muderris* is insignificant in even the greatest provincial cities. Public, useful merit, as well in literature as in industry, best develops itself, whether in the military or civil service, there where it is best rewarded, as seed germinates best in the most fruitful regions. The great and profitable *Muderris* posts are to be found only at Constantinople; and if a distinguished member of the Ulemâ lives or dies as judge in a province, his merits can no more be ascribed to that province, than if he had merely chanced to be born there, since the higher portion of his education and cultivation can only have been obtained at Constantinople. Egypt and Syria cannot be considered as exceptions, because there Arabic is spoken, not Turkish. The study of the three languages is indispensable to the Ottoman man of letters. The most famous Ottoman poets have written in all three languages. The works printed at Constantinople are partly Turkish, partly Arabic, partly aids to the study of Persian. Egypt and Syria would merit separate consideration, did there exist a separate Egyptian or Syrian literature. This, however, since the Moslem conquest, and the rule of the Mamelukes, stands at zero; and, under Mohammed Ali's lasting sway, must sink more and more below zero. The press that he has introduced at Cairo, may so much the more be regarded as a daughter of that at Constantinople, as its types were procured there, and it has reprinted most of the valuable books that have appeared there; as Wasif's History, various grammatical treatises, glossaries, and geometrical and dogmatical works. It should seem to have been established chiefly for the sake of printing the military regulations for all branches of the service. Yet about a third of the works there printed deserve to be distinguished as useful and Egyptian; such as two Arabic specimens of letter writing, a small Persian grammar, and a Persico-Turkish glossary; an Arab work upon the duties of the Holy War, in which all extant traditions relating thereunto are collected; an Italic-Arabic dictionary; the Arab Syntax *Edschumijet*, and a commentary thereon; the translation of a medical work; Castera's History of Russia, translated by the brothers Angyropulo; Instructions for Agriculturists, in Arabic and Turkish; the great Turkish Collection of Letters, by Hairet Effendi, the deceased secretary of Mohammed Ali, entitled 'The Garden of the Writer and the Pond of the Philologist,'¹ a small folio of 494 pages; finally, of very recent date, the two highly-prized Turkish histories of the Prophet; Nahi's continuation of the history began by Weisi; and the great Turkish Commentary, written at Sultan Selim III.'s desire, upon Ibrahim of Haleh's History of Mohammed's life, both small folios, the first of 267,² the last of 405³ pages; and lastly, for these four years last past, the Calendar, and an Egyptian

newspaper, a small folio sheet in two columns, (Arabic and Turkish,) of far less interest than that which appears at Constantinople in Turkish and French, since it contains, for the most part, only lawsuits, commercial disputes, and financial alterations.

After the press of Constantinople and Cairo, there remains to be known only the other learned institutions of the Ottoman empire, and especially of its capital, which concentrates most of them within itself, namely, the Schools, the Libraries, the Chain of the Ulemâ, and the rewards and encouragements of knowledge. The schools divide themselves naturally into those for children, or A, B, C schools (*Mekteb*), and the general instruction given at the mosques (*Dersi Am*), and in the colleges (*Medreses*). These are precisely the three sorts of schools which Bulwer wishes the government to organize in England, under the names of Infant Schools, Sunday Schools, and High Schools. All three kinds of schools subsist in the Ottoman empire from its beginning, founded first at Nicea, then at Brusa and Adrianople, and afterwards, by the Conqueror, at Constantinople, having been regulated, and increased to a considerable number, under his successors, especially under Suleiman the Lawgiver. In the children's, or A, B, C schools, which abound in every corner of the city, the schoolmaster or teacher, who is called *Khoja*, teaches spelling, reading, and the first principles of grammar and religion. Many editions of the elementary works now used for this course of instruction have appeared, and very lately the State Gazette advertised new ones for sale at very reasonable prices. The *Dersi Am*, or course of general lectures given in the mosques, rank half way between the boys' schools (for girls are not allowed any,) and the colleges, since these lectures do not take spelling and reading for their object, but general, easily intelligible, popular instruction, upon points of philology and religion, as is indicated by the title *Dersi Am*, which means general instruction. The lecturers are not *Khojas* (schoolmasters or teachers), but *Muderris* (i. e. professors or rectors), presidents of a *Medrese* (i. e. a college). Such colleges, usually founded beside mosques, libraries, monuments, and sometimes unconnectedly, are presided over by a professor (*Muderris*), which, however, may better be translated rector, master, or head of the college, because he superintends not only the course of instruction, but likewise the conduct of the students, who dwell in the *Medrese* as scholars upon the foundation. These *Fellows*, as they may be called, are denominated *Sukhte*, (vulgarly pronounced *Sokhta*, i. e. the scorched), because it is presupposed that they burn with zeal for knowledge. They are likewise designated *Thalib*, an Arabic word signifying those who desire (the ordinary name in the African schools of Egypt and Morocco), or *Danishmend*, a Persian word, meaning the endowed with knowledge. This last name, which travellers, and other writers upon the Ottoman empire, have so often mangled into *talisman*,¹ signifies, at the present day, rather a sort of attendants upon the *Muderrises* and the great Ulemâ.

Out of about five hundred such *Medreses*, scattered throughout the Ottoman empire, Constantinople alone possesses three hundred; and in the ninth volume of the Ottoman History, two hundred and seventy-five of these are named, with their founders and situations. The most celebrated of the Constantinopolitan are those founded by the Conqueror (Mohammed II.), and by Sultan Suleiman, in connexion with their respective mosques. Mohammed II. founded eight *Medreses* connected with his mosque, which

are called *Medreses of the Plain*, or rather of the fore court; for the word *Zahu* (i. e. plain or field,) is usually employed to designate the fore court of a mosque; the back court of which, where are the graves, is called *Raudhal* (i. e. the garden). In the field, the seed of knowledge is sown; in the garden, the dust of the departed will bloom in flowers on the day of the Resurrection. Betwixt both lies the sanctuary itself, the mosque, which, if small, is called *Mejid* (i. e. the place of worship), if large, *Jami* (i. e. the assembler). It is only in these last that, upon Fridays, the prayer for the Sultan is pronounced from the *Minber*, or speaker's pulpit, which must not be confounded with the *Kursi*, or preacher's pulpit. This last resembles the pulpit attached to a pillar in many Christian churches; the former, always close to the *Mihab* (i. e. the niche), which takes the place of the high altar, is a sort of rostrum, ascended by a ladder-like flight of steps. So, likewise, are the offices of the *Khatib*, or pulpit orator, and the *Wais*, or preacher, perfectly distinct. The last only are named *Sheikhs*, and promoted, like the Ulemâ, by a regular gradation, called the Chain of the *Sheikhs*, as is the other the Chain of the Ulemâ. As in Islam all instruction is founded upon religion, and jurists are at once theologians and lawyers, it is natural that mosques should always have been the central points about which all scientific institutions group themselves. So in Spanish history we find attached to the mosques of Cordova and Granada, the *Al-Cadi* (i. e. the judges), the *Al-Faki*¹ (i. e. the lawyers), the *Al-Hafid*² (the reciters of the Koran), who had nothing in common with the religious posts of the *Al-Moodhen*³ (i. e. the proclaimers of prayer), the *Al-Chatib* (i. e. the pulpit orator), the *Al-Imam* (i. e. the leader of prayer), but exist together with them attached to the same mosque. Thus, likewise, in the Constantinopolitan mosques are found united the learned institutions, not only of general lectures and of the *Medreses*, but also of libraries; and finally three other establishments for education, totally unconnected with the *Medreses*, and specifically founded. These are, the School of Medicine, attached to the Suleimaniyeh mosque, and the Lecture Rooms of the Koran, and of Tradition. Of these, the first are called *Darul-Kirayet* (i. e. the House of Reading), the other *Darul-Hadis*⁴ (i. e. the House of Tradition); in the first, the true mode of reading the Koran is explained once or twice a week—in the second, lectures are given upon Bokhari's Collection of Traditions. Sultan Mahmud has reformed the Medical School, and founded a nursery of physicians, from which the military hospitals, now established at Constantinople, are to be supplied with physicians. In like manner he has enlarged the School of Engineers founded by Sultan Selim, and has recently connected with it a School of Architecture.

The most remarkable of Sultan Mahmud's institutions for education, is that which he has founded in connexion with the Chanceries of the Interior and Exterior. The State Gazette of the 1st of December 1831, contains a short article, in which it is said, that by command of the Sultan, Es-Seid Hassan Aini Effendi (the author of the above-mentioned Turco-Arabico-Persian rhymed Glossary,) has opened, at the Sublime Porte, a course of instruction in grammar and literature, which all young secretaries are officially bound to attend. The introduction consists of a very celebrated verse of the Koran, with which an edict of Sultan Mahmud I. had, in the year 1794, begun—"Are those who know something like those who know nothing?" By that edict, Mahmud I. commanded the Mufti to

¹ *Rijazul-Kutuba ve hajsaul udeba*, in the year 1826.

² *Seili Nahi*, printed in 1248 (1833).

³ *Seiri Ibrahim El Halebi*, 1248 (1833).

¹ In the 'Orlando Furioso,' *Talasinano*, which, in the 'Antologia Italiana,' December, 1832, p. 39, is erroneously derived from *talisman*; as *Cane* is a mutilation of *shan-Arsatifa*, of *Al-Khalifat-Diodoro*, of *Diciditar*—and *Amestante*, of the name of the Khaliph *Al-Mostain*.

¹ Fakihi.

² Hafsi.

³ Muesini.

⁴ The name is imitated from that of the oldest University, *Darul-Im* (i. e. the house of learning), founded at Cairo by the Khaliph Hakim bi-Amr-ih, or, as he impudently designates himself, Bi-amr-eh, in the beginning of the eleventh century of the Christian era.

promote only learned and worthy men to legal offices. The Gazette writer, being likewise Historiographer, probably had that edict of Mahmud I. in his eye, inasmuch as Mahmud II. professes to tread in his footsteps as a patron of knowledge. The State Gazette says, that, in conformity with this verse of the Koran, the Sultan requires the Secretaries and Chancery Officers to cultivate Arabic and Philology; that the secretaryship is, in fact, the result of legal knowledge and of practical philosophy; and that the branches of learning comprehended under the head of philology, are essential to the formation of a really good secretary. Those sciences are then enumerated as follows: 1. Lexicography; 2. Grammar; 3. Etymology; 4. Syntax; 5. The doctrine of the arrangement of discourse; 6. The doctrine of the adorning a discourse; 7. The use of tropes; 8. Prosody; 9. The art of rhyming; 10. The doctrine of poetic expressions; 11. The art of Letter-writing; 12. The art of fine writing (calligraphy); 13. The art of prompt repartee and story-telling; 14. History. For the instruction of the secretaries and Chancery officials in this double course of seven sciences, which Arabs, Persians, and Turks comprehend under the name of the Philological or Humanity Sciences, Ibrahim Pertü Effendi, (who must not be confounded with the similarly named Pertü Effendi, the chronogrammatist, now *Kiayabeg*, or Minister of the Interior,) had been some years before appointed *Khoja* (i. e. Teacher) at the gate of the *Defterdar*—*Auglice*, to the Ministry of Finance; and in order to extend this advantage of greater scholar-like cultivation to the secretaries of the Chancery of the Sublime Porte (i. e. the Ministry of External and Internal Affairs), Sheikh Aini was appointed *Khoja* of all these fourteen branches of knowledge. In a scientific point of view, the seven lines that immediately precede this article are worthy of notice, as marking, in the most precise manner, the distinction established in Turkey between the astronomical calculation of the Calendar, and its practical calculation for the purposes of social life. It is there stated that the first of *Rejab*,¹ according to the Calendar, falls upon the Tuesday; but that, as the new moon becomes visible on the Monday, the Holy Night of the Prophet's ascent to heaven upon the 27th night of that moon, must be kept from Friday to Saturday. Thus the printed Calendar determinations of the actual beginning of the moon's quarters are of no avail against observations with the naked eye; according to which, the beginning and end of fasts, and the annual seven holy nights, are reckoned from the first sight of the moon.

Besides these two imperial *Khojas*, there are twelve others in the two imperial palaces: four in the Galata Serai (Seraglio),² and eight in the Constantinopolitan, for the benefit of the pages and other court officers. One of those in the Galata Serai is called *Khoja* of the Great Chamber, the second of the Small Chamber, the third of the Eating-room, and the fourth of the Library. These names sufficiently indicate the place where each gives his instruction, and the character of his audience. At the Constantinople Serai, in addition to these *Khojas* of three different rooms and the library, there are four more.³ In the last month of fasting, these eight *Khojas* of the Serai lectured successively in the

Lamp Palace (*Jiraghan*) on the shore of the Bosphorus, upon the explanation of a verse of the Koran, given them as their subject by the Sultan. Most of these Serai *Khojas* hold the rank of *Muderris* (i. e. rector or principal of a college), as at Christian courts the preceptors of princes usually are Professors at Universities. Beside the *Medreses* rank the two Engineer Schools, for engineers of the land and sea service—that is to say, a geometrical and a nautical school—the school of Architecture, and that of Surgery, newly founded by Sultan Mahmud at the Sulcimanieh mosque, in connexion with the Medical School. Now, another word upon the only library founded in the present century, namely, Halet Effendi's, attached to his monument in the Mewlevi monastery in Galata. Sultan Mahmud I. had founded two libraries, one connected with the mosque of Aya Sofia, and the other in the Galata Serai. His successor, Ahmed III., founded two more, the one in the Serai, the other attached to the mosque of the Walide of Mohammed IV. Besides these, in the course of the eighteenth century, libraries had been established by five Grand Viziers, Ibrahim Pasha, Ali Pasha of Jorli, Damad Ali Pasha (who fell in the battle of Peterwardein), Hekimsade Ali Pasha (three times Grand Vizier), and Kaghiz Pasha (the last great Grand Vizier of the Ottoman empire); by two Kislaras, Bashir I. and Bashir IV.; by two Muftis, Weliceddin and Damadsade Feisullah; by Ahmed Pasha Ismail Effendi; and by the Defterdar, Akif Effendi, (this was burnt in the last fire); and at the close of the century, Sultan Abdulhamid founded two, one in the mosque of Beglerbeg, the other beside his own monument at the garden door. In the provinces, likewise, the Reis Effendi Mustafa founded one at Kastemuni; and Ahmed Pasha, governor of Akhiska, that which the Russians plundered in the last campaign. Against these twenty libraries founded in the course of the eighteenth century, by Sultans, Grand Viziers, Muftis, Defterdars, Governors, Kislaras, and Pashas, we can, alas! only set a single one in the nineteenth, to wit, Halet Effendi's. The divisions under which the 700 works herein contained are arranged, are the following: 1. The Koran, and expositions of the Koran—2. Works of Tradition—3. Principles of Jurisprudence—4. Mysticism—5. Humanity Sciences—6. Predication—7. Rhetoric—8. Syntax—9. Grammar—10. Philosophy—11. Lexicography—12. History—13. Diwans, Turkish—14. Diwans, Persian, and their commentaries—15. Legends of the Prophet—16. Prosody—17. Medical Science—18. Miscellaneous.

We now turn to the jurists themselves, whose order of promotion and regular gradation is called the *Chain of the Ulemá*. The chain is, in the East, a primeval image for the intimate internal connexion of learned or devout men. The Chain of the Pythagoreans has continued its influence in India and in Persia, in those masters of contemplative life, the Sofi and the Fakirs, and still exists at Constantinople in the Chain of the Ulemá (i. e. of the professors and judges), and in that of the Sheikhs (i. e. of the mosque preachers). This system was first developed in Mouradjea d'Othson's Picture of the Ottoman Empire; but not as circumstantially and explicitly as was desirable, since he neither specifies the gradations, nor sufficiently marks the distinction between a Kadi or Mollah of the second rank, and a *Muderris* or Mollah of the lowest. This chain is continuous, from the students upwards. The students, who are called *Sukhte* (i. e. the burnt), *Thalib* (i. e. the desiring), or *Murid* (i. e. the willing),—although this last appellation belongs properly only to the novices of the Contemplative Life,—receive the name of *Danishmend* (i. e. the endowed with knowledge), as attendants upon the rectors or greater Mollahs; of *Munid* (i. e. co-reciters), when, with their

schoolfellows, they repeat what they have been taught; and of *Mulasim* (i. e. literally, adjoined, but meaning aspirant or candidate), when, after many previous trials, a student is inscribed in the list of those who aspire to legal offices, and, as such, upon the Mufti's verbal intimation, called *Isharet Aliyah* (i. e. the high wink), obtains a written document from the Supreme Judge, denominated *Mulasimet Gayadi* (i. e. the writing of reversion.)¹ If the *Mulasim* (i. e. candidate) acquit himself well in the prescribed trials, he obtains a *Medrese* of the lowest income, perhaps of forty *aspers* a day, and is called a *Quadrage-narian*; the second class of *Medreses* are the *Quinquagenarians*; next come those attached to the mosque of Mohammed II., which, from the eight *Medreses* there founded, are called the *Eight*; then the *Sexagenarians*; and lastly, the highest, namely, the *Muderrises* of the Sulcimanieh. As far as regards income, therefore, there are only five classes; but betwixt each of these classes there are steps of advancement, which exalt the rank, though they do not improve the fortune. The *Quadrage-narian* is promoted first to the rank of an *External*, then of an *Internal*; then raised to Sultan Mohammed's mosque, and is then further advanced. Each of these steps is again divided into two degrees, of which the first is called *Ibtida* (i. e. the beginning), and the second *Hereket* (movement). Thus, the *External* is first an *External* of the beginning, and next an *External* of movement; the *Internal*, first an *Internal* of the beginning, then an *Internal* of movement, and so forth. The letter of appointment granted by the Supreme Judge, upon the Mufti's verbal command, for each of these steps, is called *Ruus*. It is written in the *Divani Khania* character, and is sanctioned by the Grand Vizier and the Defterdar. One of the latest of such letters of appointment, granted in the year 1247 (1832), by order of the late Mufti Yasindishade, for the promotion of a *Quadrage-narian* to be an *External* of the Beginning, runs as follows:—

The Fourth Medrese of Yussuf Pasha.

"As the above-named *Yussuf Medrese* has been deserved, through his skill, by the bearer, the pattern of truth-determining jurists, Ahmed Rashid Effendi—may his knowledge increase!—who is now quitting the *Quadrage-narian Medreses*, therefore, in virtue of the wink of his honour, the Sheikh of Islam, Mewlana Yasindishade Es-Seid Abdulwehhab Effendi, is the rank of an *External* of the Beginning, granted to him 1249."

Such a letter of appointment is received at every promotion through the grades of—2. *External* of Movement; 3. *Internal* of the Beginning; 4. *Internal* of Movement; 5. *Official* of the Field (*Musilei Zahn*) in the Mosque of Mohammed II.; 6. One of the *Eight* of the Field; 7. *Sexagenarian* of the Beginning; 8. *Sexagenarian* of Movement; 9. *Official* of the Sulcimanieh (*Musilei Sulcimanieh*); 10. *Muderris* of the Sulcimanieh. The *Danishmend* (attendants), when the Mufti goes to the Serai, walk beside and before his carriage, wearing large turbans. The *Mulasims*, who are mostly sons of the Ulemá or of *Grandeens*, pay their court to the Mufti every Friday, by kissing the hem of his garment. The candidate who has neither talent nor patronage to carry him through these ten *Muderris* steps, which lead to the ten higher dignities of the law—namely, to the situation of, 1. *Mahrej Mollah*,² then to the seven great

¹ The name of the candidate stands at the head; then follows the long title of the Mufti; and the essential part lies in the last lines, which state that, upon the Mufti's high wink, he (the candidate) is accepted into reversionship, and entered in the register of the *Mulasim*.

² *Mahrej Mollah* is the title of the eight Mollahs of the three suburbs of Constantinople—Galata, Scutari, and Ejub, and of the cities of Jerusalem, Smyrna, Haleh, Larissa, Selanik, who are equal among themselves in rank. See Mouradjea d'Othson, iv. 543.

¹ The name of a month.

² First, Jeharshambeli Mustafa Effendi, *Khoja* of the Great Chamber—2nd, Achiskali Ahmed Effendi, *Khoja* of the Small—3rd, Baba Kalali, *Khoja* of the Eating-room—4th, Imansade Hatif Mohammed Esad Effendi, *Khoja* of the Library.

³ First, Aksherb Effendi, *Khoja* of the Serai Library—2nd, Denialah Jahia Effendi, *Khoja* of the Eating-room—3rd, Hassan El Konewi—4th, Ibrahim el-Lapsaki—5th, Amasiali Omer Effendi, *Khoja* of the *Khasnedar*—6th, Esaid Abdes-Salam, *Khoja* of the *Khasnedar*'s lieutenant—7th, Mohammed Emin Monasterli. The name of the 8th is not in the Gazette.

Mollahships of—2. Damascus; 3. Cairo; 4. Brusa; 5. Adrianople; 6. Medina; 7. Mecca; 8. Constantinople; then to the Supreme Judgeships of—9. Anatolia; 10. Rumelia; and from this to the highest dignity of the law—namely, to that of Sheikhul-Islam, or Mufti, dedicates himself to the career of inferior Judgeships, to which he attains at once from the survivorship, whilst the candidate who aspires to the higher career must prosecute his studies during seven years, before he is even admitted to examination for a Medrese. The career of inferior Judgeships is likewise trod by the provincial Muderris, as only those of the capital attain to the great Mollahships, the ten highest steps of the law. Upon occasions of doing homage, or offering congratulations in the Serai, the ten highest grades of Mollahs, and the six highest of the ten Muderris grades, are admitted to kiss the Sultan's garment. The ten Judgeships next in rank beneath the highest Mollahs, are called *Menassibi dewrije*, (the interchangeable posts). The third class in the descending series, is that of the *Muhteshim*, (Inspector of pious Institutions); the fourth, that of the Judges of the four hundred and fifty jurisdictions of the empire; and the fifth, that of their deputies (Naib). It is thus seen that the Judicial profession is divided into a higher and a lower class; that for the Judges of ordinary jurisdictions the knowledge of a candidate is deemed sufficient, but that to the higher Judgeships of the capital, and to the highest dignities of the law, the passing through every grade of jurisprudence is held indispensable. We are now to attend only to the Muderrises, who regularly, after passing through the Suleimaniyeh, obtain the rank of the higher grades, (the highest, that of Mufti, excepted,) without actually occupying the post. Thus we constantly find a Muderris who has passed through the ten Muderris grades, from the Suleimaniyeh upwards, clothed with the titular rank and character of—11. One of the eight Mahrej Mollahs; 12. of a Judge of Damascus; 13. Cairo; 14. Brusa; 15. Adrianople; 16. Medina; 17. Mecca; 18. Constantinople; 19. of Supreme Judge of Anatolia; and 20. of Rumelia. Finally, the summit of the pyramid, the rank of Mufti, although never given titularly beforehand, is preserved to the deposed dignitary.

Although the ten higher steps of juridical promotion, as well as the ten lower, pre-suppose a learned education, the functions of the judicial office have no concern with the duties of giving instruction, which are especially incumbent upon the Muderrises (i. e. the Principals of Colleges), who bear the rank of a higher Mollah Judge; yet amongst the ten higher links of the chain there are three posts, the functions of which appertain not to the judicial character, but to the purely scientific. These three posts are those of the Court Physician, Court Astronomer, and Imperial Historiographer, who are always selected from the class of Muderrises invested with the rank of higher Mollahs, and advancing therein. Thus the actual Imperial Historiographer Esad Effendi, holds the titular rank of a Judge of Constantinople, from which the next step of promotion is to the rank of Supreme Judge of Anatolia. Formerly there was only one physician in the Serai, the *Protomedicus*, First Physician (Hekimbashi), and the *Protopharmacus*, or First Surgeon (Jerrabashi). The chief office of the latter was the circumcision of the Princes. Now-a-days, there are many physicians, besides the Hekimbashi, in the Serai, as, for instance, the State Gazette, on occasion of the last Ulemá promotion, names Es-Seid El-hajji Mohammed Sakib Effendi, one of the Serai physicians, as advanced to the rank of a Sexagenarian of Movement.

Amongst the higher grades of the Ulemá, there are also three purely religious posts in the Serai, the functions of which, as has been already ob-

served, are clearly distinct, and severed from scientific functions, the pulpit orator (Khatib), the preacher (Wais), the proclaimer of prayer (Muezzin), and the leader of prayer (Imám,) not being reckoned as part of the Ulemá, as belonging to the Jurists, and not having the slightest pretensions to any of their lucrative offices. From this rule, however, the first and second Imáms of the Serai (i. e. the Sultan's two Court Chaplains,) form an exception, inasmuch as they are always selected from that Muderris class which is in actual progress to the highest legal dignities. Thus, under Sultan Mahmud I., the learned Mufti Perisade, the Paraphrast of Ibn Khaldún's 'Prolegomena,' had been the Sultan's Imám, and as such, in his multifarious and important intercourse with the ministers of European powers, who accomplished much through his influence in the Serai, was wont to call himself the Sultan's Cardinal. Three other dignities, which, being neither Judicial nor Professorial, belong, nevertheless, to the highest class of the Ulemá, are those of the head of the Ulemá, (i. e. its Elder,) according to age, of the Nakibul-eshraf, (i. e. President of the Emirs or Seids, that is to say, the kindred of the Prophet,) and of the Kazemí Askeri, (i. e. Commissioner for the division of inheritances in the army).¹ Lastly, we have the three offices destined for the especial assistance of the Mufti, in the conduct of his numerous and important affairs: to wit, that of the Fetwa Emini (i. e. Superintendent of Fetwas), the Fetwa Kiatbe (i. e. Secretary of Fetwas), and his Kiayah (i. e. his Deputy, or Administrator of the Wakfe).

Besides the Chain of the Ulemá, which consists of the Muderrises and Mollahs, (i. e. Principals of Colleges and Judges,) there is yet another perfectly distinct chain, that of the Sheikhs. This title is borne, as has been observed, by the Mufti, who is the Sheikh of Islam; and under him, by the Superiors of Dervise monasteries, and the Preachers at Imperial Mosques. The Chain of the Sheikh Superiors of Dervises, is merely a spiritual derivation from their doctrines, and has nothing in common with the above described graduated course of advancement. On the other hand, the Chain of the Sheikh Preachers at the Imperial Mosques, is, like the Chain of the Ulemá, an actual graduated course of advancement, according to the respective ranks of the different Imperial Mosques. There are, at this present time, twenty Mosques at Constantinople that bear the title of Humayun (Imperial); of these, four are built by the reigning Sultan Mahmud,—to wit, 1. the Adliyah (i. e. Just), from his assumed surname Adli (i. e. the Justice-loving), near the Shemsipasha Serai at Scutari; 2. the Mosque Hedayat (i. e. Guidance), built at the Garden Gate, on the spot where formerly dwelt the Sailors (*Kaltonji*), whose presence constantly supplied tinder for the kindling of disorder; 3. the Mosque Nuzret (i. e. of Victory), in the Artillery-barracks at Topchana; and, 4. the Mosque Tewfikyah (i. e. of Divine Providence), at Akindiburun, on the Asiatic side of the Bosphorus. In none of these Mosques is there a library, such as Sultan Mahmud's father, Sultan Abdulhamid, founded in the Mosque that he built at Beglerbeg, on the Bosphorus, and at his own monument beside the Garden Gate.

If Sultan Mahmud, the builder of the four Mosques of Justice, Guidance, Providence, and Victory, has hitherto founded no library, he has, however, founded four schools,—to wit, the schools of Engineers, Navigation, Medicine, and lately of Architecture. In these schools their respective subjects of instruction are taught from translations of European works, and, therefore, in part at least, according to European principles.

In the Medreses, the old order of tuition, with respect to subjects and their principles, that prevailed in the time of Mohammed the Conqueror, still remains unchanged. The sciences upon which lectures are given, are philology, or the humanity sciences, according to their twelve divisions, enumerated above, in speaking of the institution for the instruction of the Internal and External Chanceries,—to wit, Logic and Metaphysics, the exegesis of the Koran, the science of Tradition, Dogmas, and Jurisprudence. An especial work upon the classification of the sciences, under that title, ('*Tertibol-Ulum*'), was written by the Sheikh Mohammed Nakshibendi, of Merasch, usually surnamed Sajakli-sade, one of the most learned contemporaries of Webbi, who lived at the close of the eighteenth century; from which the Turkish State Gazette has taken its judgment upon the merits of the etymological and grammatical work 'Ankudes-Sewahir,' (i. e. the Brilliant Ali Kushji,) by the celebrated Astronomer Ali Kushji. Upon these brilliant grapes the learned Abderrahim Effendi, brother to Mohammed Effendi, (who is eulogized in the State Gazette as a second Meidani and Avicenna,) has written a commentary of sixty sheets, which is advertised to be printed by subscription. This subscription, although advertised two years ago, is not yet full, any more than those of more recent date, for the publication of poetry.

It now only remains to speak of the festivities and solemn assemblies, at which the Ulemá and the Sheikhs are distinguished, either in presence of the Sultan, by disputations, and the privilege of kissing the garment, or at the Grand Vizier's, by assiduities and entertainments. Upon the day of a Sultan's accession, the Superior Mollahs and the Muderrises of the six higher classes, are admitted to the honour of doing homage by kissing the garment: the same ceremony is repeated upon the festivals of the two Beirams, the greater at the end of the fast, the smaller instituted in commemoration of Abraham's sacrifice. The new regulation, respecting these formal congratulations, that was published in the State Gazette of the 27th of February of this year, prescribed a definite alteration of the ceremonial, ordering that the congratulations of the Ulemá, upon occasion of these festivals, should no longer be presented first at the gates of the Grand Vizier and of the Mufti, and then at the Serai; but, more suitably, first in the Serai, and then at the gates of the Grand Vizier, the Mufti, and the Seraskierpasha. Upon the first day of the festival, after homage has been paid in the Serai, the Grand Vizier receives the Viziers, the Minister, and the officials of the three highest classes, who go from him to the Mufti, and thence to the Seraskierpasha. Upon the second day the Grand Vizier pays the Mufti an early visit, which is immediately returned; and the Mufti, upon coming home again, receives the congratulations of the Supreme Judges, who go from him to the door of the Grand Vizier. A few hours later the great Mollahs, from the rank of a Mecca Judge down to that of a Scutari Judge, and the greater Muderrises, present themselves at the door of the Grand Vizier, and are entertained in his Hall of Audience, with coffee and pipes. As soon as they are returned to the Mufti, the Grand Vizier enters the Divan Hall, where the Muderrises wish him life and happiness, but without being called upon by name, as was formerly the custom. Upon this same second day the Sheikhs of the Imperial Mosques present themselves in the apartments of the chief Chamberlain in the Serai, offer him their good wishes, and then repair to the Mufti's door. Of the thirty nights of the moon of fasting, upon which the Grand Vizier was formerly wont to entertain¹ all persons in office, the half only are now allotted to

¹ This post is at present held by Es-Seid Ismael Fakhreddin, formerly Judge of Mecca, whose father was Mufti.

¹ Moslem fasts, it must be remembered, last only from sunrise till sunset, during which time they are complete.

the Ulemâ and the Sheikhs. Upon the fourth night the Sheikhs of the twenty Imperial Mosques are entertained, upon the fifth the Mufti, upon the seventh the Supreme Judges, and during the twelve nights, from the eighth to the nineteenth inclusive, the remainder of the Ulemâ, according to the order of their dignity. In four of the seven holy nights of the year, the exegetical disputations of the Ulemâ upon verses of the Koran are usually held, and the lectures upon Bokhari's traditions delivered, before the Sultan. These four nights are those of the conception, birth, and ascent to heaven, of the Prophet, and the night *Beat*, (i. e. of the letters of emancipation,) in which the angels, protectors of men, annually present records of their good and bad actions before the throne of God. In these nights, which are likewise called *Lamp nights*, because the minarets are upon these occasions illuminated with lines of lamps, the Sheikhs of the Imperial Mosques and of the monasteries assemble in the Serai, and in presence of the Sultan, chaunt the hymn in praise of the unity of God, or that upon the birth of the Prophet. Thus, two years ago, at the celebration of the festival of the Prophet's Nativity, the birth hymn was sung by the Sheikh Shakir Khoja Effendi, who was named Sheikh Preacher beside the Sacred Banner planted in the barracks of Ramis Jettlik. The Sultan performed his nocturnal devotions in the presence of this Sheikh Preacher. The reading of Bokhari's traditions, which usually takes place in the lecture-room named the House of Tradition, has always constituted a standing article of the history of the empire. Sultan Mahmud I. had appointed such readers at the Mosques of Aya Sofia and Sultan Mohammed, and was wont to animate them by his presence. Six years afterwards Sultan Mustafa III. instituted a solemn disputation for the month of Ramadan, at which five of the chief of the Ulemâ should dispute upon this verse of the Koran—"Be steadfast in the ways of justice." Such disputations held in the Sultan's presence, and the distinctions and rewards consequent thereon, have been often recorded in the State Gazette; but one of the greatest of learned festivals has always been the celebration of the first instruction given to the Princes, the description of which has more than once recurred in the History of the Empire. The first number of the Register of Events begins with three of the most important state transactions,—to wit, the Sultan's journey to Adrianople, the first investiture of Sultan Mahmud's newly-instituted Order of Fame, or rather of Touching,¹ and the description of the festival of the first instruction given to Prince Abdulmejid, which took place upon Sunday the 7th of September 1832. The chief parts in this solemnity are played by the Prince's Khojas (Teachers), and the Mufti, who, upon this solemn day takes their place, teaching the Prince to read the Bismillah (i. e. the form of invocation prefixed to every *Sura* of the Koran), which is, "In the name of God, the All-Clement, the All-Merciful." Upon this occasion the State Gazette says:—

"It has hitherto been the ancient custom, that the first lesson in reading the Koran, given to the princes by the Ulemâ, should be witnessed only by the Sheikh of Islam, the two actual Supreme Judges of Rumelia and Anatolia, and the President of the Emirs (the prophet's descendants); but his Majesty, our most gracious Padishah, moved solely by his Imperial, exalted, world-blessing virtues, and his high qualities, so flattering to his well-wishers, has made happy all members of the Ulemâ of the rank of Supreme Judges, and the Judge of Constantinople (including those who have been displaced from, and those who are only prospec-

¹ *Fachr* means Fame, *Ifthihar* the touch, inasmuch as the Order is not given in token of fame already acquired, but as the means of bestowing fame by its investiture.

tively endowed with, this rank), by an invitation to assist at this solemnity, hereby making manifest his esteem for knowledge."

A far stronger proof than this of the customary and legal esteem which Jurists have ever enjoyed in the Ottoman empire, is the ancient rule, that, in all conferences with European ministers, and other diplomatic negotiations, one of the Plenipotentiaries must always be a member of the Ulemâ; conformably hereto, one of the last numbers of the State Gazette mentions, that the exchange of the ratifications of the renewed treaty of commerce with Tuscany, had been made in the residence of the member of the Ulemâ Behjat Effendi, Hekimbashi (first physician), bearing the rank of a Supreme Judge, to whom full powers for that purpose had been given. The literary article of the sheet contains an advertisement of five elementary books of instruction, printed for sale, a public eulogium of the three-year-old Vienna Persico-Greek edition of Marcus Aurelius's "Commentaries," as also of the edition of Fazli's poem of the "Nightingale and the Rose," printed last year with a German translation, and in the Talik characters, which are rapidly advancing to perfection. The article concludes with the following words:—

"As, in fact, the jewels of merit and of knowledge now bear a high price at the Sublime Porte, and the pearls of science and of investigation are esteemed of great value, and this has been, of old, the custom of the Sublime, the ever-gracious Porte; therefore, is the esteem inspired by the service which the above-mentioned translation has rendered to learning, clothed in the form of this public eulogy, inserted into the article of 'Literature,' and arranged in print."

If we review this sketch of the state of Ottoman literature at the end of the eighteenth century, and up to the present day of the nineteenth, it cannot be denied that, by means of the newly-revived, and now zealously-encouraged press, a number of useful, and even voluminous works, have been made public, the popular circulation of which was previously impeded by their rarity and the expense of transcription. The religious prejudice which, when the first formal permission to print was granted an hundred years ago, occasioned the insertion of an express prohibition to print books of religion, has been, in latter times, practically trampled under foot at Constantinople, through the printing of elementary books of religious instruction; and, at Cairo, yet more effectually, through the printing of two works upon the History of the Prophet's Life, although, neither at Constantinople nor at Cairo, has any one yet dared to print the Koran, the printing of which would still be a profanation in the eyes of all Moslems, so that no sale could be expected in the Ottoman empire for a printed Koran, especially if printed in Christendom. The ground that the press has gained has been lost by the art of penmanship,—the beauty of handwriting, in which the Ottoman calligraphist formerly vied with the Persian, having, of late, faded and disappeared, so that the beautiful *Neshi* written characters of the 16th century, the beautiful *Diwani* and *Salas* of the 17th, and the beautiful *Nestalik* of the 18th centuries, would, at the present day, be sought in vain. The business hand has indeed gained in distinctness by the modification of the *Neshi* through the *Diwani* character, and the Chambers of Accounts retain their old handwriting, to be deciphered only by the initiated; but the state papers of the viziers and governors, the credential letters of the Sultan and the Grand Vizier, are no longer written with the beauty, with the graphic luxury, which they boasted a century ago; and the official papers of the governors of frontier provinces betray a yet more lamentable deficiency, that of secretaries educated in the sciences of logic and rhe-

toric. It is a remarkable fact, confirmed by the present condition of calligraphy, as well in Persia as in Turkey, that the state of the art of beautiful penmanship may, in these countries, be taken as a certain measure of the progress made in scientific, and yet more in scholarly cultivation. In vain do we now seek in Constantinople great calligraphers; one of the last, Khatiat Rakim, died in the year 1228, A.D. 1814.¹ It is with the greatest difficulty that transcribers can, now-a-days, be discovered, who are capable of even copying correctly, especially if the MS. to be copied be in Arabic; and, at the Treasury, the secretaries no longer understand the financial handwriting of past centuries, so that they are incompetent to decipher the calculations of the revenues of the Khaliphate, contained in Wasaf's celebrated Persian History. The Sultan himself, however, writes a fine hand, as did his predecessor, the first of his name, and produces specimens of calligraphy, and poetry in distichs, or lines, as, for instance, that upon a spot on the Bosphorus, to which parties of pleasure resort, and the Turkish name of which signifies cold water:

Cold water a draught of water is.

But poetry was buried with Galib at the close of the last century. Ketschedsjide, who is esteemed the best poet of the present century, is a mere chronogram-maker, in whose footsteps all other self-entitled poets tread. On the other hand, in the mathematical sciences, and especially in those branches most immediately applicable to the art of war, more has been done under Sultan Mahmud's reign by translations of fundamental works from European languages, than had been accomplished under all his predecessors. Yet, can it not be unconditionally said, that the present tendency of Ottoman Literature is foreign or European; it can lose but little of its rigid stability, so long as the body of the Ulemâ, that palladium of all legal science, with all its gradations, its institutions for education, and its privileges, remains unaltered. Neither can the constant progress of all reforms in the sense of Christian Europe, or, at least, the constant innovation upon all old hereditary Ottoman customs and state forms, and aspiration after foreign modes, allow us to conceive hope of a new and national upsoaring of Ottoman literature; least of all, in Egypt, where these reforms cut into the very essence of the government, whilst, at Constantinople, they attach mostly to external forms, and, fortunately for the possibility of a longer existence of what is old, have hitherto left the body of the Ulemâ untouched. Meanwhile, as every interruption to the activity of the human mind may be considered as a step backwards, the collective Ottoman literature must be considered partly as declining,—partly as deviating more and more from its original oriental spirit. Besides the above-mentioned decrease of scribes who can write a fine hand correctly, a decrease that must, however, be in part ascribed to the adoption of printing, the State Gazette, as the faithful recorder of all new regulations of government, gives, in every column, daily evidence of the decay of the peculiar bloom of the language and literature.² The language of the Register of Events, or Cur-

¹ There is a chronogram upon his death in Ketschedsjide's "Diwan."

² So, for instance, the abundant Gallicisms, soon perhaps to be changed for Russian neologisms, in cases where no word of a new-formed word exists. How should the Turks, who possessed regular disciplined troops long before the other European powers, be deficient in words to convey military orders? Yet, at the present day, European words of command are every where substituted for the Turkish. Nay, what is worse, in European words, mangled from the Arabic, they miss the true origin, and, from a love of innovation, prefer taking the mutilated word to retaining the original one. Thus, every one knows that *Magazine* is only a corruption of the Arabic *Makhsen*, that *Tarif* is the Arabic *Taarif*; nevertheless at this day *Magasina* is written and printed at Constantinople for the first, and *Tarifa* for the second.

rent History of the Empire, is, indeed, less bombastic than that of the Imperial Historiographers of the first half of the last century, Isi and Zubbi, but it is still very distant (and of the correctness of this opinion the specimens already given afford abundant evidence) from that of their successor, the far simpler and less ornate Wassif, and yet further from the delightful simplicity of the first regular historiographer of the empire, Naima, who wrote at the close of the 17th century. The ever-prolific seed of notes, glosses, additions, and appendices to the already numerous exegeses and commentaries upon the original fundamental works of Theology, Jurisprudence, and Philology, if they promise not the slightest advancement to pure knowledge, yet possess the advantage—in opposition to the spirit of the literature of all other European nations, which has fallen foul of all that was sacred—of clinging fast to the old system of positive law, the only sheet-anchor by which the maintenance of the Judicial Office, and of the class dedicated to the imparting instruction, and thence the continued existence of the empire by its own internal energies for some time longer, can be effected. The form of the wish for the perpetuity of the Ottoman empire, which the State Gazette, in the very last-quoted article, subjoins to the title of the Sublime Porte, is alike characteristic and ominous:—"The Sublime Ottoman Porte, the favoured of God, may it endure as long as our greatest of Sultans, that is to say, to the day of the resurrection!" A prophetic formula, if it be so understood as that the Ottoman empire shall endure so long as Sultan Mahmud reigns, and until its Christian subjects shall, like the Greeks, be roused to an insurrection, which may be well termed a resurrection.

SONG.
TO RHODANTHE.

O nymph unbind, unbind this regal tiar,
Take off this crown thy artful fingers weave,
And let the red rose linger on the brier
Its last sweet days, my love!
For me shalt thou, with thy nice-handed care,
Nought but a simple wreath of laurel twine;
The crest of empire let proud others wear,
And Poesy's be mine.

G. D.

To the Editor of the Athenæum.

SIR,—The *New Monthly Magazine* has lately contained a series of pleasant, gossiping papers, entitled 'Records of a Stage Veteran'; and one paragraph, from a recent number, has been copied into nearly all the daily Journals; and well it may have been, for it contains information upon a point of very general—perhaps it would not be too much to say—of national importance. I need hardly tell you that I allude to the deeply-interesting and evidently authentic statement of the various solids and fluids which some of the principal actors and actresses of the present and past ages have been wont to eat and to drink, when under the very peculiar and unaccountable influences of hunger and thirst. Thus we learn that "Mr. Macready eats the insides of mutton chops, whilst Mrs. Wood sustains her vocal powers with malt and hops." That "Mr. Somelody plays heavy tragedy on bottled porter, while Mr. John Reeve grows funny upon brandy and water," &c. Now, Sir, I have the good of my country and the honour of the *Athenæum* at heart, and it shall go hard but I will send you some information which shall entitle me, *equally* with the 'Stage Veteran,' to the gratitude of the land which gave us birth. Let me not be unjust: to the *New Monthly* must ever belong the glory of having been the first in this mutton-chop race; but be it remembered that the second horse is entitled to receive back his stakes. You must not inquire too curiously by what means I have

become possessed of the facts I am about to communicate; suffice it that while public service is rendered, private confidence is not betrayed.

I have it then, Sir, on the best authority, that the immortal Garrick once drank a cup of black tea between the 2nd and 3rd acts of 'Macbeth.' It was strongly suspected by those who were in the theatre at the time, that there was a dash of green in it—but the mystery was never quite cleared up, and probably never will be: Mrs. Pritchard was heard to declare on her death-bed that she firmly believed it to have contained both milk and sugar. This is the only doubtful case I shall trouble you with, and I have merely introduced it, because everything relating to such a man must be eminently interesting.

The late Mr. Claremont usually took nothing when he rattled through *Saake* in 'The School for Scandal'; and he has even been known to go through the arduous little part of *Folustus* in 'Coriolanus' without swallowing anything but his words.

There was a very stout man about twenty years ago who used to play *Charles the Wrestler* at Covent Garden. It was never known what was the exact quantity he imbibed, but Mr. Charles Kemble proved incontestably that the stout man always smelt of porter.

The never-to-be-forgotten Gabbins, of Sadler's Wells, while he was acting eschewed eating, and drank nothing stronger than gin.—Whilst the soul-thrilling Sloperton, of the Surrey, was never more truly tragic than when deprived of his beef-steak.

Srag (the *present* Srag) is always to be found at the end of his neck of mutton—a luxury which his late Brother never could bring himself to.

Miss Poppleton, of the Orange Theatre, will go through a whole Opera and never touch anything but a little cold water, with a great deal of rum in it.

That versatile actor, Puddfoot, so long the pride of Croydon Fair, during the intervals of his comic efforts, regaled himself with bread and cheese; and in tragedy, even, he still persevered in the same simple diet, with perhaps the occasional addition of an onion.

While writing the above I have received a valuable communication, which I can implicitly rely on, and which enables me to add that—

B. Smith—likes honey,
C. Smith—salt beef,
Q. Smith—Richmond maids of honour,
T. Smith—coffee,
U. Smith—lamb,
X. Smith—XX,
Y. Smith—wine,

and that elegant and fairy-footed dancer, Miss Clementina Smith, recruits exhausted nature with a dozen of oysters, never eating thirteen, lest, as she herself declares, any fatal consequences should ensue from there being one too many of the party.

In my anxiety for information about the great, let me not altogether lose sight of the more humble contributors to our amusements—

The scene-shifters at Drury Lane and Covent Garden, in their intervals of ease, will, to a man, drink as much beer as they can get.

Yours, dear Mr. Editor,
with truth,

FURTHER PARTICULARS.

FOREIGN CORRESPONDENCE.

Madrid, Nov. 10.

I have not forgotten my promise, but we are too much troubled with politics to think of literature and art; yet, strange as it may appear, the *Journal of the Fine Arts*, *El Artista*, of which I sent you a few numbers, still keeps on its course, and is conducted with a spirit and ability that seems to pre-suppose far more of "literary leisure" in Madrid than I have been able to discover: its criticism and its occasional

poetry would not discredit the *Athenæum*. The lithographs, indeed, are but indifferent, but they are decidedly improving, as witness the portrait of poor Trueba. In taste, our good public are running fast towards romanticism. Quintana stands firm, "faithful found among the faithless," but Espronceda, a man, I admit, of great talent, is preferred to Melendez and *La Fuenza del Sino*, of Saavedra,—though mere melancholy fatalism—would carry it hollow against any, or all the works of Moratin.

The most important work now publishing here, is 'The History of the War of Independence,' by the Count of Toreno. It is reported that an English translation is to appear forthwith. Another, which makes a great noise, is 'El Espíritu del Siglo,' by Martinez de la Rosa. The ex-minister has written his work as he conducted his administration. When he has to deal with principles in the abstract, no man more liberal; but he is perfectly bewildered when called on to apply them: he is, from that moment, haunted with visions of the French revolution, and sees nothing but Jacobins and blood.

All here, of course, is alive for change, and, I hope, improvement. The last revolution, indeed, cannot fail to have a great permanent and beneficial influence. We have already a dozen or more Royal Commissions of Inquiry, and for reform, in one or other department. We are about, immediately, to establish a Polytechnic School, and a Normal School, for the education of schoolmasters, and to enable us to introduce a general and uniform system into all schools of primary instruction.

I saw, some time since, in the *Athenæum*, reference to Moreau de Jonnés' work on 'The Statistics of Spain.'† We have two translations, in both of which the translators take credit for numberless corrections. How that may be, I know not, but their works abound in errors. In truth, it is impossible at present to compile such a work, and M. Moreau de Jonnés was a bold man to venture on it. I can say positively, that he is mistaken in almost every statement connected with education.

You have heard, I suppose, that your friend, Dr. — is fighting either with saints or devils. A nun, young, pretty, and clever, as I can testify, having conversed with her, has come forth like another St. Therese, covered with miraculous wounds, to prophecy, and see, and interpret visions, all, of course, in favour of the Carlists. The heterodox government not liking this, sent the heterodox Doctor to examine her. The Carlists report everywhere, that he fell down dead on touching the wounds; the Doctor himself, however, assures me, that this is a mistake, and that, whether miraculous or not, the wounds yielded to the ordinary remedies, and that all, except one, are at this moment healed.

M.

OUR WEEKLY GOSSIP ON LITERATURE AND ART.

THE influx of books at the present season fairly overmasters us; what a contrast to the stagnation at the close of the year 1834! Some of the works we have received *must* wait till the New Year:—among these Miss Baillie's Dramas. Three closely-packed volumes of dramas are not to be read in one hour, and dismissed in the next. Among the novelties announced, are a new edition of Goldsmith's works, with a new life by Mr. Prior, to be published by Murray. Mr. Burnet, too, is about to add another to the useful works he has already published, by an 'Essay on the Education of the Eye in reference to Painting.'

We learn, by a letter from Paris, that the celebrated medal die engraver Mons. Galle aîné, is engaged in sinking dies for two medals, with portraits of Watt and Boulton, both

† See Reports of Statistical Society, ante, p. 227.

of the same size as that of David, which gained the artist such well-deserved reputation. Our own countryman, Wyon, is occupied at this time upon a medal of Watt, which, we understand, bids fair to equal any of his former productions. It will be interesting to compare the works of the two most celebrated men in this line of art.

The present number of the *Quarterly Review*, though not equal to some recent ones, is interesting. There is food for thought in the opening paper on Heine's Germany; the lovers of biography and the secret history of literature and science, will find amusement in the articles on Osler's Lord Exmouth, the Flamsteed Papers, and Lieber's Reminiscences of Niebuhr; Miss Emma Roberts's Oriental Sketches here meet with honour due; and the political articles have an interest for the general reader, to whichever party he may belong, from the subjects on which they treat—the Irish Poor Laws, and the Foreign Slave Trade.

SCIENTIFIC AND LITERARY

ROYAL GEOGRAPHICAL SOCIETY.

Dec. 14.—Sir John Barrow, Bart., President, in the chair. The paper for the evening consisted of a selection from communications made by Lieut. Smyth, R.N., regarding his recent descent of the Amazon, and the countries adjacent. Previous to its being read, the President intimated that the Council had unanimously awarded the Society's Royal Premium for the current year to Capt. Back; and that it would be publicly bestowed on him at the next ordinary meeting (11th January). He accompanied this notice with a warm eulogium on Capt. Back's general conduct and services; to which he, personally, had much pleasure in adverting, though they were not contemplated by the Council in awarding a premium solely due to geographical discovery. In addition to all this gallant officer's previous labours and dangers, he had, on the Saturday preceding, volunteered to proceed to the relief of the whaling-ships, recently ascertained to be shut up in the ice in Davis's Straits; in which proffer he had, however, been anticipated by Capt. James Ross. But it was most gratifying thus to find these two distinguished officers, who had recently gained the highest promotion which the naval service could give them, not less prompt to answer the call of humanity, than they may be supposed to have previously been to act on the impulse of ambition.—This notice and address were received with much interest.

Lieut. Smyth was serving in his Majesty's ship *Samarang* in August 1834, when she put into Lima, preparatory to sailing for England, her term of service having expired. He there learned that the practicability of establishing a direct communication between Peru and Europe, by descending some one or other of the great tributaries of the Amazon until its junction with that river, and thence to the sea, had excited for some time the attention both of the Peruvian government and merchants; and in particular that the best route was believed, on missionary and Indian authority, to be down the Pachetea and Ucayale. He volunteered his services, accordingly, to endeavour to ascertain this; and being joined in the enterprise by Mr. Frederic Lowe, first mate of the *Samarang*, they obtained permission from Capt. Paget, who commanded her, with the sanction of Commodore Mason, senior officer on the station, at the urgent request of the British Consul General, B. H. Wilson, Esq., to make the attempt. The Peruvian government at the same time undertook to provide a sufficient escort for the party; but its authority in the interior was so little recognized, that this promise was very imperfectly redeemed.

The route pursued was up the ravine in which the river Chillon, named higher up the Viuda,

descends to the sea; beyond which, after crossing the Andes by the pass of La Viuda, at an elevation exceeding 15,000 feet, the expedition proceeded to the celebrated mining station Cerro di Pasco; and thence to the city of Huanuco, on the eastern slope of the Andes, elevated 6300 feet above the sea, and almost encircled by the small river Higuera, which joins the Huallaga a little below. Here the chief difficulties of the undertaking commenced. It was almost impossible to obtain the hearty co-operation of the local authorities, who, with the principal inhabitants, were even somewhat jealous of their country being explored. The Indians beyond this point were also less civilized; one tribe in particular, the Cashibos, who occupy both banks of the Pachetea, being said to be cannibals; and the domestic, or reduced Indians at Huanuco, were consequently most unwilling to venture among them. The descent by way of the Huallaga was, indeed, not very difficult; and by this, eventually, the expedition did proceed. But Lieut. Smyth was desirous, if possible, first to try the previously prescribed route, by the Pachetea and Ucayale.

For this purpose, then, he obtained, though with great difficulty, the means of advancing to Pozuzu, the remains, rather than the reality, of a small town, situated on a river of the same name, which falls into the Pachetea. But his embarrassments increased as he advanced. His Indians deserted; the Peruvian officers with him strongly recommended him to give up the scheme; their commander, even, also left him; and the escort, from 200, which it was at first on paper, and 30 which it actually did once attain, became reduced to five men. Under these circumstances it was impossible to persevere; and the expedition retraced its steps to Huanuco, and descended the Huallaga.

This was found to be a very rapid stream, broken in many places into rapids, or as they are called in the country *Malpasos*, which make its navigation both difficult and dangerous; besides which, being thus not navigable for purposes of trade, the descent by it was useless as regarded the principal object of the expedition. Lieut. Smyth, therefore, determined to quit it, and cross overland to the Ucayale so soon as he had a favourable opportunity; which occurred nearly opposite Moyobamba, where the river Yanayaca joins the Huallaga from the eastward, and rises not far from the source of the Santa Catalina, which falls into the Ucayale from the westward. Up one of these rivers, therefore, and down the other, Lieut. Smyth proceeded to Sarayacu, on the Ucayale, the site of the only Spanish mission now existing in this district, where he was kindly and hospitably received, but detained a month. He arrived on the 2nd of February 1835, having left Lima on the 30th of September preceding.

His time, during his stay here, was chiefly spent in endeavouring to obtain a general knowledge of the surface of the adjoining country, with the character of the rivers which traverse it; and in supplying information on both heads, he found the resident friar at the mission, Padre Plaza, both intelligent and communicative. The country between the rivers Huallaga and Ucayale, from the Amazon (here called the Marañon) to the Pachetea, is called the Pampa del Sacramento; and is one of the finest and most fertile districts in South America. It is about 300 miles long, from north to south, and 100 broad. Two of its boundary rivers, the Marañon and Ucayale, are at all times navigable for vessels of large size; and the other two, with their numerous tributaries, for boats and small craft. The northern part, bordering on the Marañon, is especially intersected by navigable channels, and is nearly flat. South of Sarayacu the ground rises into gentle eminences, but can nowhere be called mountainous. It is everywhere of exuberant fertility, and covered with the richest vegetation, though the details of this are unknown. In general, they seemed to Lieut. Smyth to consist of all the finest tropical products, which grew spontaneously. The woods, in particular, seemed very fine and various. They were most dense in the northern districts.

Mr. Smyth wished much, since he had been prevented from descending the Pachetea to the Ucayale, to be enabled to ascend the Ucayale to the Pachetea; but the fear entertained by the Indians of the cruelty and cannibalism of the Cashibos, made the one attempt as impracticable as the other. He was assured, that no party of smaller force than 200 men would venture far above Sarayacu; and he had no means of engaging the services of any such body. It was confidently stated to him, at the same time, that the river was perfectly navigable as far as Mayro, on the Pachetea, in lat. 10° S., and within twelve leagues of Pozuzu; beyond which an easy boat navigation extended also indefinitely further, up the principal tributaries and headwaters of both rivers. Gold was said to exist in this direction, but Mr. Smyth doubted the statement, none of the Indians that he saw wearing ornaments of this metal. All the waters of the country abound in fish, of large size and excellent quality. One of the most remarkable is the *Vacca Marina*, or Mannatee, of one of which the dimensions, as taken by Mr. Smyth himself, were seven feet eight inches in length, one foot nine inches in breadth, the circumference at the thickest part six feet, length of the tail one foot nine inches, circumference at its root two feet nine inches; and many were said to be larger. They are generally caught when the waters are high, at which time they feed on the grass thus brought within their reach, and are in excellent condition. The Indians catch them by harpooning them while feeding, and bring them away afterwards by sinking a boat under them, which they then bale out. Their flesh is greasy both in appearance and flavour, having some resemblance to pork, but darker; it is roasted, boiled, stewed, and made into sausages; and the blade-bone of the shoulder of the animal forms the spade in constant use in these countries, being by no means a bad substitute for that instrument. The river turtle is the next most remarkable product of these rivers. They are found in immense quantities in all the tributaries of the Amazon, and also in that river itself; the shores sometimes seem even paved with them; and, besides their consumption as food, above 1,000 gallons of oil, expressed from their eggs, are said to be sent down the Marañon for sale from the Ucayale alone. The river porpoise is also abundant here, and reaches the length of six feet. It is not eaten, but caught for the sake of its oil. Alligators are common, and said to be ferocious. River serpents are described, but the accounts given of them seemed to be exaggerated. Various other fish are described by Mr. Smyth, but were only known to him by their native names. In an interesting portfolio of drawings, laid with his paper on the table, we observed several of them delineated, apparently with great care.

Our travellers left Sarayacu on the 7th of March, taking leave here of their Peruvian friends, Major Beltram and Lieutenant Arcarate, who, alone, of their escort from Lima, had accompanied them thus far. They also left with regret the good and intelligent Padre Plaza, who had been thirty-four years a missionary in the country, and whose account of it, and of its native inhabitants, will, we have no doubt, be found an interesting and important chapter in Mr. Smyth's forthcoming Narrative, which we are happy to understand, is in Mr. Murray's hands. Favoured by a constant stream, varying in rate from three to four miles an hour, the remainder of their journey was accomplished

without incident requiring a place in this brief notice. On the 3rd of May they arrived at Barra, now called Manons, at the mouth of the Rio Negro, and on the 29th of the same month reached Para.

Mr. Smyth's general remarks on the Amazon are important, but we have scarcely left ourselves space to notice them. The prodigious extent of inland navigation afforded by it and its numerous tributaries is generally known; and it is a remarkable fact, that the regular wind in every one of these navigated by Mr. Smyth, was always directly against the stream. Boats, accordingly, everywhere sail up, and drift down these rivers. The rise and fall of the main stream was found by the marks along the shore to be in many places forty feet, due exclusively to the periodical rains. All existing maps of the river are incorrect in their details, though the general course of the main stream is tolerably well laid down. All places west of Coari are too far east even in our best present maps,—the error at Nauta, and along the courses of the Hualaga and Ucayale, being often above a degree. East of Coari, the error is the other way. The Purus, Mr. Smyth considers to be the most important tributary to the Amazon, as yet entirely unknown; and he confirms (on hearsay) the fact, that the head-waters of the Tapajós, falling into the Amazon, approach, and are navigable in boats, to within eighteen miles of those of the Rio Plata; so that, with this interval, there is an inland navigable communication, through the heart of South America, from the mouth of the Orinoco, in the Caribbean Sea, to Buenos Ayres.

The thanks of the Society were cordially voted to Lieutenant Smyth for the liberality with which he had placed all his papers on its table for inspection; an example, by the way, which we earnestly exhort all travellers to imitate. Public curiosity is excited, not satisfied, by the specimen thus given of their materials.

GEOLOGICAL SOCIETY.

Dec. 10.—A paper, by Dr. Beck, on Bornholm, Seeland, Jutland, and Moen, was first read.

Bornholm consists of gneiss and other granitic rocks; of strata considered to be of the age of the Silurian system; of a series of beds referred by Dr. Beck to the age of the Wealden, and containing large quantities of coal, impressions of several species of ferns (*Pecopteris*), and a few casts of marine shells, of strata of siliceous and calcareous sand, containing between thirty and forty species of shells belonging to the upper green sand of England; and near Arnager occurs a greyish white, hard chalk, with very few flints, but abundance of fossils, agreeing with those of the lower white chalk near Lewis.

In Seeland, Jutland and Moen, the lowest formation is a pure white chalk with many nodular flints, numerous fossils, including small zoophytes, microscopic foraminifera, and, sometimes, remains of sponges, replaced by siliceous and chalcid. To this deposit succeeds the Faxoe beds, composed chiefly of hard yellowish limestone, inclosing some of the fossils of the white chalk, and many peculiar univalves and bivalves, with occasionally a very great abundance of corals. They differ considerably from the Maestricht deposit in their organic remains, and are more analogous in this respect, with that of Künruth. At Stevensklint, in Seeland, the Faxoe beds are overlaid by a whitish and hardish chalk, containing great abundance of zoophytes, some of which occur in the Faxoe beds, but the univalves so common in the latter are wanting, while the bivalves and echinodermata agree with those of the white chalk. The flints are distinguished by being more opaque, and of a less conchoidal fracture. The chalk of Saltholm, that of the cliffs ranging from Rugaard, by Daugbjerg and Monsted, to the neighbourhood

of Ibjern (Jutland), as well as the chalk in the south of Thyholm, part of Mors, the north of Thy, the cliffs at Bulbjerg, and the islet Skarrekil, is referred to this deposit. In various parts of Denmark there rests, upon the chalk, a breccia of angular fragments of chalk and flints, cemented by carbonate of lime; and the chalk downs are very commonly covered by hillocks of gravel, sand, and erratic blocks—the sand sometimes containing shells identical with those now living in the German Ocean; and Dr. Beck, therefore, infers, that the chalk in Denmark has been submerged since the existence of the present species of testacea. In the central part of Jutland is an extensive formation, several hundred feet thick, consisting, in some places, of white sand, with small plates of mica, and traces of lignite; in other places, of clay, containing thin flattened masses of hydraulic limestone, and the remains of insects and fishes, apparently of the family Cyprinidae.

An extract from a letter, addressed to the President, by Mr. Strickland, F.G.S., dated Athens, 26th October 1835, was then read. The point of chief interest in this letter is the description of currents of sea water which flow into the land near Argostoli, in Cephalonia, and one of which has been applied to turning a mill. Mr. Strickland accounts for the phenomenon, by supposing that the streams, in their subterranean course, pass through regions connected with volcanic fires; that the water is there converted into steam, which, being condensed in its ascent to the surface, forms the hot springs existing in various parts of Greece.

Mr. Lyell afterwards laid before the Society an account of his discovery, last summer, in one of the loamy beds of the Loess near Basle, two vertebrae, belonging to the shark family, but associated with existing fluviatile and terrestrial shells, and a species of *Clausilia*, considered to be extinct. The author, in explanation of the occurrence of the vertebrae, states, on the authority of M. Agassiz, that certain species of the shark and skate families ascend the Senegal and Amazon several hundred miles; and that analogous facts are mentioned in Margrave and Piso's Natural History of India.

The last communication read, was from Mr. Richardson, and gave an account of the selenite which occurs in great abundance and great variety of form, in a bed of siliceous sand, belonging to the plastic clay, at Bishopstone, near Herne Bay.

[Continuation (from p. 854,) of Abstract of Papers, read at the meetings of the Society.]

"On the Cretaceous and Tertiary Strata of the Danish Islands of Seeland and Moen. By Charles Lyell, Esq.

"The author commences with a short account of the succession of deposits formerly supposed by Dr. Forchhammer to exist in the Danish islands. In a memoir published in the 'Edinburgh Philosophical Journal of Science' for July 1828, Dr. Forchhammer had described the white chalk of Seeland as covered by a coralline limestone, and had imagined the white chalk of Moen to be a formation higher in the series than this coralline limestone. He had also considered certain deposits of blue clay, sand and gravel, seen in the cliffs of Moen, as alternating with the white chalk.

"Mr. Lyell examined, in company with Dr. Forchhammer, the cliffs of Seeland and Moen, during the summer of 1834, and the following are the results at which he has arrived. The two formations of which Denmark and Danish Holstein chiefly consist, are, chalk, and an overlying tertiary deposit. Part of the latter resembles in composition the argillaceous and sandy beds of the English crag. Another part corresponds with deposits usually called diluvial, especially those associated with the English crag, in parts of Norfolk. Large erratic blocks are also strewn

over the surface of Denmark, connected with, and sometimes buried in, the gravel or 'diluvium.' In some sections on the banks of the Elbe, the yellow tertiary sands are divided regularly into thin strata, and are exposed for a thickness of about 200 feet. Unstratified masses of blue clay, of great thickness, are also there seen, in which gravel, containing every kind of rock, from granite to chalk, occurs.

"There is often an abrupt passage from the stratified to the unstratified parts of the formation, which the author compares to the Norfolk and Suffolk crag, from its general appearance, but without pretending to decide its relative age in the tertiary series. Fossils are rare, except those washed out of older strata. A few recent shells have been found near Segeberg, and at other points, and two of extinct species at Schulan on the Elbe.

"The white chalk of Denmark is characterized by the same fossils as those of the upper chalk of France and England, and occurs at Stevensklint in Seeland, and in the cliffs of Moen. On the coast at Stevensklint, and at several places in the interior of the same island, particularly at Faxoe, a newer limestone occurs, consisting, for the most part, of fragments of coral, cemented together by a chalky matrix. It is separated from the white chalk by a thin seam of bituminous clay, containing marine shells and impressions of plants. The limestone contains beds of flint, like those of the white chalk, but more cherty, and usually in continuous layers; and these are sometimes disposed diagonally to the general lines of stratification. The author presumes that this coral limestone, which he calls the Faxoe limestone, may be the equivalent of the Maestricht beds, as, like them, it contains some fossils identical with those of the chalk, intermixed with others which belong to genera more usually characteristic of tertiary formations.

"The shells at Faxoe are chiefly in the state of casts, and among them are several species of *Cyprina*, *Conus*, *Mitra*, and *Voluta*, as also an *Ammonite*, a *Patella*, a *Fusus*, and a *Cerithium*. Upon the whole, there are in the collection of Prince Christian of Denmark 132 species of fossil shells from the Faxoe beds, of which 26 have been ascertained by Dr. Beck to be identical with chalk species, while the rest are distinct from them, but do not agree with known tertiary shells.

"Lastly, the author considers the relations of the chalk of Moen with the tertiary strata of that island. The white cliffs of Moen are from 300 to 400 feet in height, consisting of chalk and parallel layers of nodular flint, the strata having been violently disturbed; so that instead of being nearly horizontal, as at Stevensklint, they are curved, and often vertical, and upon the whole, more deranged than the chalk of Purbeck and the Isle of Wight.

"The range of lofty cliffs in Moen is divided into separate masses by ravines, which often intersect them from top to bottom, but are in great part filled up with tertiary clay and sand, masses of which appear to have subsided bodily into large fissures and chasms of the fractured chalk. In consequence of these disturbances the chalk has been made to alternate on a great scale with interposed and uncomformable strata of clay and sand. These alternations cannot be explained by supposing the detritus of the superincumbent strata to have been washed in by running water into clefts; but masses of the tertiary beds seem rather to have been engulfed. Several drawings illustrating these dislocations accompany the memoir, and the appearances are compared to those exhibited by the chalk, nearly enveloped by crag, near Trimmingham in Norfolk, although the entanglement of the two formations there, is on a similar scale.

"Dr. Forchhammer now agrees with the author in the principal conclusions above enumerated,

and has discovered the disturbed chalk of Møen in the South of Seeland, as also the Faxøe beds overlying chalk in Mors, an island of the Lym Fiord."

"On a peculiarity of Structure in the Neck of *Ichthyosauri*, not hitherto noticed. By Sir Philip Grey Egerton, Bart., M.P."

"Miss Anning of Lyme Regis discovered, a short time since, in a thin bed of lias shale, near that town, a large portion of the skeleton of a new gigantic species of *Ichthyosaurus*. Among these interesting remains are the anterior cervical vertebrae, together with an occipital bone, and it is to the peculiarity of structure which they present that Sir Philip Egerton principally confines his observations. The occipital bone, he says, on the authority of Mr. Owen, proves very satisfactorily the permanent separation of the basilar element of occiput in individuals of the fullest growth and largest size, evincing a very languid circulation in this family of reptiles. The atlas and axis of *Ichthyosauri*, the author states, are usually found adhering together, the connexion between them being so intimate that it is rarely possible to disunite them; and when this has been effected, the surfaces have borne the appearance of fracture more frequently than that of natural division. In one instance in which he succeeded in separating the two bones, the articulating surfaces were nearly even, and without cup. This union of the two vertebrae appears to have received additional strength from a small bone which articulated with the under circumference of the atlas and axis, showing, as the author observes, that in the anterior region of the spinal column strength and not latitude of motion was required. This bone is a nearly circular, solid, umbonated disc; the central projection being on the inferior or external surface, while the upper is depressed anteriorly and posteriorly for the purpose of articulating with the atlas and axis, the two surfaces being divided by a transverse elevation corresponding with the line of union of the vertebrae. The atlas and axis have their circumferences prolonged in the form of two tangents meeting at an obtuse angle on the under surface. These processes are truncated, and form, when the vertebrae are in apposition, a triangular depression for the reception of the two articulating surfaces of the interspinous bone. Sir Philip Egerton states that Mr. Owen has informed him, that a bone somewhat analogous in position, although not in form, occurs in some recent saurians. The apparently two succeeding vertebrae present, at the lower part of their articulating surfaces, an alternating elevation and depression, fitting into each other so exactly, as to limit, to a great extent, the motion between the bones. Some of the other cervical vertebrae are also remarkable for the flatness of their surfaces, the intervertebral cavities being nearly obliterated. In conclusion, the author says, that the conditions under which the atlas and axis are found; the existence of an auxiliary bone connecting the two; the form of the articulating surfaces of the cervical vertebrae, and the consequent contraction of the intervertebral cavities, all tend to prove that the extent of motion in the cervical region of *Ichthyosauri* was extremely limited, at the same time that its strength was proportionally increased."

"On certain Lines of Elevation and Dislocation of the New Red Sandstone of North Salop and Staffordshire, with an account of Trap Dykes in that Formation, at Acton Reynolds, near Shrewsbury. By Roderick Impey Murchison, Esq."

"The author refers to former memoirs, read before the Society, in which he pointed out the existence of certain bedded trap rocks, interstratified with transition deposits, and of other intrusive trap rocks which have been subsequently injected amid these stratified masses. The Breiddin Hills, west of Shrewsbury, afford examples of both these classes of trap rock, in ridges

running from west-south-west to east-north-east, and also indicate, upon their flanks, that elevations have taken place along these lines, subsequently to the deposition of the adjoining coal measures. The author has lately discovered that still more recent movements of elevation have been propagated along the same line of fissure, posterior to the consolidation of the new red sandstone. He was led to this observation by the unexpected discovery of three small trap dykes beneath the house of Sir A. Corbet, Bart., at Acton Reynolds, which were accidentally laid open upon clearing out the foundations of that mansion.

"These dykes cut like walls through the new red sandstone, and are made up of a peculiar greenstone and a mottled concretionary felspar rock, both of which rocks occur in the Breiddin Hills. Besides this similarity in structure, the principal dyke has precisely the same direction as the Breiddin Hills, and hence the author was induced to examine the intervening tract of fifteen miles by which these trap rocks are separated. The result has been the detection of an anticlinal line throughout that space, along which the strata of the new red sandstone are thrown off, both to the south-south-west and north-north-east, or at right angles to the line of eruption of the trap. The clearest and most unequivocal point in the course of this anticlinal line is seen in Pim Hill, six miles north of Shrewsbury, in the centre of which the sandstone is compact, white, and unstratified, with slicken-sides, coatings of earthy oxide of manganese, traces of copper ores, vertical fissures, &c., whilst strata of unaltered sandstone dip away from this common centre, both to the south-south-west and north-north-east. This point of altered rock lies exactly upon the line connecting the Moel y Gofla ridge of the Breiddins with the trap dyke of Acton Reynolds. The line of elevation is further traceable for about fifteen miles, to the east-north-east of Acton Reynolds, usually throwing the strata into only dome-shaped masses; but the Rev. T. Egerton has observed it passing the Liverpool and Birmingham canal thirty miles distant from the Breiddin Hills.

"The author is of opinion that the hilly range of new red sandstone extending from the Ness Cliff Hills, by the south of Wem, into the Hawkstone and Hodnet Hills, and then prolonged by the south of Market Drayton into the high grounds of Ashley Heath (parallel to the line extending from Moel y Gofla through Acton Reynolds), has been affected by similar elevatory forces acting along a line proceeding from the focus of the principal ridge of the Breiddins, or that on which Rodney's Pillar Stands; and in corroboration of this, he alludes to the veined and metalliferous character of the red sandstone along this line, in which copper ores, manganese, &c., are of partial occurrence. Immense accumulations of coarse gravel and clay obscure the flanks, and sometimes hide, for vast spaces, the disturbed and denuded strata of red sandstone along the chief anticlinal line.

"Attention is then directed to the position of the lower strata of the new red sandstone, around the coal-fields of Colebrook Dale, and South Staffordshire; and in confirmation of opinions expressed in former communications, the author cites several examples near Wolverhampton and Dudley, particularly one at Sedgely, where the coal itself is thrown up at an angle of about 40°, the strike being north and south, with the lower new red sandstone conformable to it; and from these evidences he concludes that the principal lines of fracture along the margin of these coal-fields took place after the deposition of the new red sandstone series, and that, therefore, the break so prevalent in the south-west of England, between the upper part of the coal measures and the new red sandstone, can no longer be considered as of general application in English geology.

"From the amount of dislocation which has taken place throughout all this region, accompanied by an enormous destruction of masses of new red sandstone, and from the protrusion of so many points of trap rock, some of which cut through that formation, the author is disposed to think that the recently described outlier of Lias at Cloverly and Preses, in Shropshire, may have been originally connected with the chief escarpment of lias in Warwickshire and Worcestershire, there being in the large accumulations of gravel in the intermediate country, many lias shells, which may have been derived from the destruction of once continuous strata of that formation.

"In conclusion, he recapitulates what in former memoirs read to the Society he has endeavoured to show—

"1st, That certain trap rocks have been evolved during the formation of the transition rocks:

"2ndly, That others have burst forth subsequently to the consolidation of these older strata, throwing them into vertical and broken forms, and producing metalliferous veins in them:

"3rdly, That this period of activity was anterior to the formation of the coal measures, as is proved by the strata of the latter resting unconformably upon the highly inclined edges of the transition rocks.

"Carrying on the inquiry from this point, the present memoir demonstrates, 4thly, that igneous agency evolving precisely similar products has been renewed at a much later period upon one of these lines of ancient eruption; and, finally, that the great disruptions around the flanks of the central coal-fields of England took place after the accumulation of the new red sandstone."

"On the Crag of Part of Essex and Suffolk. By Edward Charlesworth, Esq.; communicated by Edward William Brayley, Esq."

"After stating that the only direct information respecting the crag is to be found in the works of Mr. R. C. Taylor and Mr. Woodward, on Norfolk, and in Mr. Lyell's 'Principles of Geology,' the author quotes an extract from Professor Phillips's 'Guide to Geology,' to show the state of knowledge respecting the formation up to the period of preparing his memoir.

"Mr. Charlesworth then proceeds to point out that the crag consists, in parts of Essex and Suffolk, of two well-defined beds: the upper characterized by its ferruginous colour, and the lower by the presence of corals; and he proposes for them the terms of 'red crag' and 'coralline crag.'

"The best localities for examining these beds are, Rumsholt, on the eastern bank of the Deben; Tattingstone, between the Orwell and Stour; Sudbourn Park, twenty miles to the east of Tattingstone; and Orford.

"The 'red crag' at these localities varies from four to nineteen feet in thickness, and the 'coralline crag' from seven to twelve feet.

"The most striking peculiarity of the coralline crag is stated to be its uniform character, presenting none of those variations in colour or stratification which are constant in the upper beds. It is composed of highly calcareous sand, containing numerous Testacea, none of which appear to have been rolled, and the species often occur in groups. The corals are most abundant at Orford and Sudbourn.

"For his general information respecting the organic remains in the two beds, the author states that he is indebted to Mr. Wood, of Hasketon, near Woodbridge, who has formed a very large collection of crag shells, and has been, as well as the Rev. G. R. Leathes, for many years aware of the existence of the two beds. Mr. Wood's collection is said to contain the following species:—*Annulata*, 13; *Cirripedia*, 11; *Conchifera*, 189; *Mollusca*, 257; in all 450, including 50 species of minute Cephalopods. Of these species, about 80 are said to be peculiar to the red

crag, upwards of 200 to the coralline, and the remaining 150 to be common to the two. One of the most marked distinctions between the Testacea of the upper and lower deposit is the total absence in the latter of the *Fusus contrarius*, and the Buccina and Muricea, so abundant in the former. In the coralline stratum the remains of Echinidae are numerous, belonging to several genera. In the red crag, fish teeth are very common, but they are of rare occurrence in the coralline; and the remains of Mammalia appear to be confined to the upper bed. The author then enters into an inquiry respecting the relative age of the red and coralline crag; and, from the difference in their zoological contents, he concludes that the two beds were deposited under different conditions, at different periods."

MEDICO-BOTANICAL SOCIETY—Dec. 8.—A paper on the *Aconitum ferox*, from M. Richard, of Paris, was read. It was described as the most deadly poison known in the southern hemisphere. During the last war in Nepal, it was used by some of the tribes in the neighbourhood of the Himalaya mountains to poison their arrows, and also to infect the streams of rivers. It was said to render the atmosphere so deleterious, that neither vegetable nor animal life could be supported. A variety of experiments were detailed, by which it appeared that a tincture of this substance inserted into the jugular vein of rabbits, destroyed them in three minutes; and by being placed in contact with cellular tissue, the same result took place at the end of nine minutes; but what appeared most singular was, that when taken into the stomach, by the mouth, the aqueous solution produced no effect. A long discussion arose upon the subject of the paper, which appeared to be received with some degree of incredulity, as to the facts stated. The *Aconitum Napellus*, or monkshood, of this country, was described as possessing very poisonous qualities, as well as the *Aconitum Lyceotomum*, but their effects were formerly much exaggerated. Dr. Blundell observed, that the insertion into the veins was very fallacious, for the smallest bubble of air would produce very similar effects to those described. Sarsaparilla was the subject of another paper, which was commenced, but, in consequence of the time of the Society having elapsed in the previous discussions, it was adjourned until the 26th of January.

MEETINGS FOR THE ENSUING WEEK.

SAT.	Westminster Medical Society	Eight, P.M.
MOR.	Statistical Society	Eight, P.M.
	Medical and Chirurgical Society	Eight, P.M.
TUES.	Zoological Society (Scientific Business)	Eight, P.M.
WED.	Society of Arts	Seven, P.M.
THUR.	Royal Society of Literature	Four P.M.

MUSIC

SOCIETY OF BRITISH MUSICIANS.

THE second and third Concerts of this Society have taken place, the latter on Monday last. It would give us pleasure to speak of this Institution—of any Institution established to raise the character of British music—in complimentary terms; and, so long as the Society was in its infancy, we gave it the fullest credit for good intentions, and made the largest possible allowance for failures and deficiencies, which were, perhaps, inevitable to its commencement: time and prosperity, however, so far from removing, have only developed the defects of the system on which it is conducted. We must now speak the truth without hesitation or concealment; and, first, we have to remark, that the total disregard shown by the conductors of these Concerts to the stores of English music already accumulated, appears to us at once short-sighted and savouring of arrogance. Native talent is "advanced in composition and performance" as much by opportunities of hearing the choice works of standard writers

carefully executed, as by being permitted the power of bringing forward its own unripe fruits; the applause lavished upon the latter by the partiality of friends, or the ignorance of partisans, is fifty times more mischievous to rising genius than seasons of neglect and hope deferred, for these may be improved, so as to become tests of endurance and energy, while the plaudits, if once enjoyed, may be fatal, as substituting a coarser and lower standard of excellence in place of the perfection to which all artists should aspire. We are no foolish be-praisers of British music; but, surely, among the works of Bishop, Shield, Linley, and the less hackneyed gleewriters, the British Musicians might find something less trashy than some of the vocal music through which it has been our hard fate to sit. And how is it that, whilst professing to raise the character of instrumental composition amongst us, they have totally neglected the works of Onslow?—works which every British amateur should be proud to bring forward—as specimens that the fault has hitherto lain rather with our school of art, than with the measure of natural gifts dispensed to us—and as models for composition in its most classical form? We find nothing to compensate for the absence of his works in the overtures, symphonies, and concertos, which have been produced. It is true that, to perform them, great care, as well as skill, is required, and this brings us to another point claiming remark—namely, the miserable state of the orchestra, and the deficiency of vocal power in the singers usually engaged. It has sometimes appeared to us as if the band did its worst out of sheer wilfulness; and we have been compelled, again and again, to listen to immature and worn-out voices, stumbling through the music, and making its poverty unnecessarily conspicuous by their painfully bad performance. If we are harsh in these remarks, it is from no personal feeling or fancy, but from conviction that they have been richly deserved, and regret to perceive so little chance of any of the blemishes which disfigure, and must ultimately destroy, this Society, being satisfactorily removed. The exceptions to our censure are the Concertos of Mr. W. S. Bennett and Mr. Litolf, and the performance of Messrs. Blagrove and Lucas. The compositions brought forward have been of the average merit, and the best singers who appeared on these occasions were Mr. Hobbs and Mr. Stretton.

THEATRICALS.

DRURY LANE.

This Evening, and on Monday, Tuesday, and Wednesday, THE SIEGE OF ROCHELLE; and THE JEWESS.

COVENT GARDEN.

This Evening, HAMLET (Hamlet Mr. C. Kemble); and THE BRONZE HORSE. Monday, OTHELLO (Othello, Mr. C. Kemble); and THE BRONZE HORSE.

THE ST. JAMES'S THEATRE.

This Evening, AGNES SOREL; after which A CLEAR CASE; and THE FRENCH COMPANY.

COVENT GARDEN.—This theatre has been "honoured" during the week, by the presence of Mr. Charles Kemble. 'The Bronze Horse' was produced on Monday. It is the best effort that has yet been made, and at all events has the merit of being Middlesex born. There is some music in it which is Auber's, and which is (for him) not good, and some which is (we suspect) not his, and which is quite as good. There is a great deal of show, and some very good machinery. The ascent of the Prince on the Bronze Horse is most admirably managed. The flying Horse is boldly designed, and executed by Mr. Bradwell, and both he and the horse are spiritedly backed by Mr. Collins. Were we in his (horse) shoes, we should decline being raised without our salary was raised also. The piece was received with great applause.

THE ST. JAMES'S THEATRE.—A short time since there dwelt in the neighbourhood of Brompton, a profound musician named Braham, who had a wonderful lamp in his hall. By long study and practice of his art, he had acquired possession of certain pieces of metal, which when audibly chinked against each other, would bring before him at a moment's notice, a "Genius" in any department of the arts. He chinked and exclaimed "What ho!" (not Watteau.) "Genius of Architecture, appear, appear!" Instantly a ring was formed at the bell: proceeding, as it were, from that ring, and beside the wonderful lamp, stood Mr. Beazley. "What wouldst thou have?" said Mr. Beazley, "I am the Genius of Architecture, and I am ready to obey thee in all things." "Build me a theatre in King Street, St. James's," said the great musician, "and let it surpass in beauty all other theatres in London." The Genius of Architecture gave an arch look, vaulted into his cab, beckoned his myrmidons, and alighted in King Street. A hole was dug, and a hole was filled up, and the whole was done. "Master, art thou satisfied?" said the Genius of Architecture; "Perfectly," answered the learned musician—and so are we; for assuredly a more elegant theatre can hardly have been seen in any country, and so elegant a one had never been seen in this. It has been so minutely and repeatedly described in the daily papers, that further repetition is superfluous. We shall therefore content ourselves with remarking, that the building in point of size is remarkably well fitted for all good purposes of the drama, large enough, not too large, small enough, not too small; and that the decorations are in the best style of the best period for such matters, the reign of Louis XIV. We should be glad to extend the unqualified praise we have given to the theatre, to the performances of Monday last, the opening night, but at present it is not permitted to us to do so. The first was an opera called 'Agnes Sorel,' composed by Mrs. G. A. à Beckett. The piece itself may be dismissed in few words, and really the sooner the better, for it is a miserable affair, without plot, unless a king and his general pulling hats for a young lady can be called one; and with but one situation and the changes rung upon it, for they all arise from the same circumstance, that of the general's taking advantage of the King's incognito to say that which he dare not say otherwise. There are also certain absurdities in the dialogue, such as *Dunois* talking in the reign of Charles VII. of France, about "the militia being called out" upon an alarm of the English being at the gates of Paris, which are almost too glaring to be passed over. The 'words of the songs,' &c. were not, as usual, exposed for sale in the theatre, and, judging from those which Mr. Braham (one of the few singers who permit us to hear what they sing about), had to utter, we should say the precaution was a wise one. The music may be, and indeed is, a wonderful production for a young lady, even with the assistance which it must be presumed she had; but we suspect, that it would require the partial ears of parents, to think it anything but common-place and imitative throughout, and it falls not to the lot of any one composer to have a theatre full of fathers and mothers. When we cannot conscientiously point out beauties, we may at least abstain from laying bare defects. We cordially admire the industry and the laudable ambition which carry a young lady through so arduous a task, and shall rejoice to prove mistaken in fancying that this opera cannot become permanently attractive. Miss Glossop made her debut on the stage in the part of *Agnes Sorel*, but her timidity was so great, that we have not yet had an opportunity of forming a fair judgment of her powers. Mr. Barker, from the Edinburgh theatre, has a fine tenor voice, and sang with much taste and effect. The old remark, of singers being bad actors, will lose none of its popularity in his hands. Mr. Braham was in excel-

lent case, and sang so as to astonish every body but himself. It has often been said, that he has taken a new lense of his voice. It would now seem that he has done with *that*, as with the ground of his new theatre, and purchased the freehold. Gentlemen's ages may be talked about, though ladies' may not; and that of Mr. Braham has frequently been matter of discussion. Mr. James Smith, the author of the opening address spoken by Mrs. Selby on this occasion, has incautiously let the secret out, and, strangely enough, he has moreover requested that we will assist in disseminating it. He therein says, that when Apollo—

Dropped down on earth to tend Admetus' cattle,
He struck the light guitar for ten long years;
And when called upwards to the House of Peers,
Take down my words, *Reporters*, while I say 'em,
He left a son on earth and called him Braham.

Two new farces followed the opera, one called 'A Clear Case,' the other 'The French Company.' The lateness of the hour prevented our seeing more than the first of the two. It is very slight, but unobjectionable. We have a pleasing recollection of it from its having introduced (to the London stage, as far as we know,) a young lady of the name of Allison. She produced a great impression in a little part—her performance was full of life, and liveliness, and truth; and, after this, we may be allowed to say, that the name of Mrs. Jordan was more than once uttered by those near us. A Miss Hope also made a first appearance, and sang an Italian song. She was too much embarrassed to do herself justice, but the song allotted to her was so long, that we thought Miss Hope would never come to an *Anchor*. Everybody must go and see this beautiful theatre.

MISCELLANEA

New Scientific Expedition.—The *Bonite* departs this month from Toulon for Brazil, the Sandwich Islands, and the Indian and Chinese seas: though not destined to the purposes of science, the commander and officers of this vessel have offered to advance its interests with all possible care and attention. The French Academy of Sciences has named a committee for drawing up the proper instructions, which is composed of M. Arago for natural philosophy in general, M. de Blainville for zoology, M. Cordier for mineralogy, M. de Mirbel for botany, and M. de Freycinet for navigation.

The Count de Laplace.—A monument has been raised to this great man at Beaumont, and placed on the site of the house where he was born. It is a building erected for the purposes of a primary school, and a hall for the mayoralty. Two tablets of marble are inserted in the front of the building, on one it is recorded, that the corporation of Beaumont had erected their edifice to the memory of Laplace, born at Beaumont, the 22nd of March, 1749, and died at Paris the 5th of March, 1827. On the other is inscribed the following:

Sous un modeste toit, ici naquit Laplace,
Lui qui sut de Newton agrandir le compas,
Et s'ouvrant un sillon dans les champs de l'espace,
Y fit encore un nouveau pas.

M. Deleuze.—The death of M. Deleuze took place last month, at the age of 82. He will be long remembered as one of the most ardent partisans of animal magnetism, on which subject he wrote many volumes. He was at one time attached to the botanical department of the Jardin des Plantes, and afterwards removed to the office of librarian in the same establishment. Independent of his magnetic dreams, he was a man of sound judgment; he possessed great acquisitions and an amiable and obliging disposition, but it will perhaps be his best eulogium to say, that he was distinguished by the intimate friendship and esteem of the great Cuvier.

The Moon.—Some time since, a M. Gruithausen, of Munich, stated, that he had incontestible proofs that the moon is inhabited: all Europe assailed him with ridicule, but he was not to be laughed out of his opinions, and has now republished them, in concert with a learned colleague and astronomer, M. Schreuter. Their common conclusions are: first, that the vegetation on the surface of the moon extends to 55° S. lat., and 65° N. lat.; secondly, that from the 50th degree of N. lat. to the 47th of S. lat., they recognize evident traces of the abode of animated beings. They repeat that which M. Gruithausen formerly asserted, that they perceive high roads in various directions, and have further discovered a colossal edifice, nearly under the equator of our satellite. At this place there is an appearance of a considerable city, near to which they are perfectly assured of the existence of a construction similar to that called in fortification, a horn-work.

Weaving.—Louis Floren, a lad of sixteen, living in the town of Verviers, has just woven a pair of cotton trousers, of small dimensions, but beautiful form, without a seam; the button-holes were made in the loom, and even the mother of pearl buttons, pierced with four holes, were fastened on while in the frame, without the assistance of a needle.

A New Christmas Game.—It is called the Voyage of Discovery, and consists of tracks laid down on a sort of coloured chart, on which is represented the dangers and adventures incidental to a sailor's life, and the player moves according to the directions of a whirlingig, the needle being struck round by another. It is only a new variety of an old game—but novelty with young and old, is something.

Algiers.—Some French capitalists have bought land at Algiers, on which they mean to plant mulberry trees, and cultivate the sugarcane. From the inquiries and researches which have been made, it is thought probable that the culture will be attended with success.

Antique Statues.—Four statues, and a cenotaph in stone, all supposed to be of the fourteenth century, have been lately found in a vault in the castle of Lassavass, in Switzerland. Two of the statues represent females, and the other two, armed knights. One of the knights presents a curious figure: his cuirass is open, and two toads are gnawing his sides—the visor is up, and two more toads are preying upon his cheeks. It is supposed, that there is some legend of the revolutionary wars of the period connected with this figure, but, as yet, no trace of it has been found.

Fossils.—Some fossil fishes, teeth, and broken bones, have been found in the micaceous sandstone of Hombourg (Moselle). This is an interesting fact, as at this spot nothing but remains of plants have been hitherto discovered.

Sturgeon.—A sturgeon, three feet in circumference, seven and a half long, and weighing two hundred pounds, has been taken in the Moselle, between Sierck and Rethel.

Eels.—M. Sieboldt has communicated to the French Academy of Sciences, a fact which was transmitted to him by M. Girardin, Professor of Chemistry at Rouen. While digging a well, the water which rushed into it from the springs, contained two small eels, which have been identified as such by M. Dumeril, and which must have had a subterranean existence in the springs. Seeds of various kinds, were also brought by the water of a well in the same manner at Tours.

White Lead.—M. Foucat, a chemist and druggist at Habourdin, near Lille, hearing that M. Gendrin was a candidate for the Monthyon prize, in consequence of having discovered that sulphuric acid was a cure for the disease occasioned by white lead, has sent in his claims to the French Academy of Sciences, for the priority of the discovery. His formula is as follows:—

One pint of water, half an ounce of sulphuric alcohol, two ounces of magnesia, and four ounces of syrup of gum. Besides this drink, he gives, morning and evening, a draught composed of half an ounce of castor oil, half an ounce of syrup of lemons, and a quarter of a grain of opium.

Education in Paris.—A French paper contains the following statistics, connected with education in Paris. The number of pupils at the School of Law this year, is 3454; at the School of Medicine, 4500; at the Normal School, 67; at the College of St. Louis, 290 boarders, and 575 out-scholars, in all, 865; College Louis le Grand, 500 boarders, and 500 out-scholars; College Charlemagne, 794. The increase in the number of scholars upon last year, is from one-fifteenth to one-twentieth.

The Royal Library at Paris.—From an inspection recently made at the Royal Library in Paris, it appears, that it now contains 800,000 printed volumes, 100,000 manuscripts, and 1,000,000 historical documents. Taking the average, 15,000 volumes are annually added, exclusive of pamphlets.

Sugar obtained from Indian Corn.—M. Pallas lately presented to the Académie des Sciences of Paris a sample of this substance, extracted from the stem of the plant, which has been found to contain nearly 6 per cent. of sirup boiled to 40 degrees, a part of which will not crystallize before fructification; but it condenses and acquires more consistency from that period to the state of complete maturity. The most favourable time to obtain the greatest quantity of sugar, is immediately after the maturity and gathering of the fruit. The matter left after the extraction of the sugar, is capital to feed cattle or to make packing paper.—*Paris Advertiser.*

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